

# MOODY BIBLE INSTITUTE MONTHLY

Vol. XXV

August, 1925

No. 12

"**W**E recognize the greatness and value of the service which modern science is giving to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground for genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we protest against unwarranted procedures on the part of so-called scientists, in making alleged discoveries, a weapon of attack on the facts of religion; in using the particular sciences, such as psychology, biology, and geology, as if they necessarily contained knowledge pertaining to the Christian religion, setting aside the supernatural, and in teaching as facts what are merely hypotheses. ¶ The evolution doctrine has long been a working hypothesis of science and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents admit that the causes of the origin of species have not been traced nor any proof forthcoming that man is not the direct creation of God as recorded in Genesis. We protest against the imposition of this theory on our school children as if it were an established truth of science."

— Southern Baptist Convention

Memphis, Tenn., May, 14, 1925

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Vol. XXV

AUGUST, 1925

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August, 1925

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### REPORTS OF

## TWO DEBATES on EVOLUTION

SAN FRANCISCO, JUNE 13 and 14, 1925

Between Dr. Maynard Shipley, president of the Science League of America, and Rev. F. D. Nichol and Rev. A. L. Baker, editors "Signs of the Times."  
Both sides reported verbatim in

## A BOOK

The first debate on the question of whether evolution is a scientific fact; the second, as to whether or not it should be taught in tax-supported schools—thus covering the scientific, moral, and religious aspects of Evolution.

The Science League of America is organized to defend the teachings of evolution and to combat the activities of anti-Evolutionists, and is represented in forty-eight colleges and universities in forty-two states.

The "Signs of the Times" is a conservative religious journal with a large circulation and influence.

Interest so intense thousands unable to gain admittance. Judges, representing U. S. Circuit, Federal, and Appellate Courts, decided on merits of debates evolution is not a fact. Evidence presented against claims of evolution, also reasons why it should not be taught in public schools, unchallenged and unanswered.

Full reports in book form most valuable contribution to the cause of knowledge at this time when evolution is the great issue before the American people.

This book gives the four main speeches (one hour each) and four rebuttals (fifteen minutes each). Price, \$1.00, postpaid Order San "Francisco Debates" from

**PACIFIC PRESS PUB. ASSN., Mountain View, California**



# Moody Bible Institute Monthly

AUGUST, 1925

## EDITORIAL NOTES

*"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thessalonians 4:19.*

What an affecting story that was of eight hundred Danish-Americans revisiting their motherland last June and being welcomed by 16,000 residents of Copenhagen, gathered on the quays to meet them! "There were no gun salutes or big military displays," the cables said, "but something more moving and spontaneous in a tremendous demonstration of good will." In the visiting party were those who had not seen their native shore for sixty years, among them some who had been driven out by the Danish-German war. For the most part they were working folk who had saved for years to realize their dream.

Many reunions were most striking. In one instance a man of sixty-two who had been forty years in America, found his mother, ninety-six years old, waiting on the dock to greet him. Many young men and women in the party made no secret of why they had come back to Denmark. They had come to find Danish brides and bridegrooms. The Premier delivered an address of welcome, but responses were in broken utterances eloquent with feeling. "I could not speak," said the leader of the party, "Something seemed to rise in my throat and—" "He finished the sentence with an expressive gesture," said the reporter.

The story made us think of heaven. What a reunion and what a welcome is awaiting believers on that blessed shore! What hallelujahs will be heard! Think of the parents and children, husbands and wives, and brothers and sisters and lovers and friends who will meet again after weary years of separation! Ah, there is a Bridegroom over there whom all of us long to see, and a Premier to welcome us whose words will be sweeter than any honey that ever touched our lips. "Well done, good and faithful servant," He will say, "thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" Matt. 25:21).

But shall this be actually true? Is there in prospect a reunion and recognition of loved ones on the other side—loved ones who have died in the faith? Paul answers yes, when he says to the young Christians at Thessalonica, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

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Surely he expected to meet and to know, if he was to rejoice over, those souls whom he had won to Christ in that great Greek city. And if he was to know them would not they also know him? And if this is to be Paul's joy and crown of rejoicing, why not ours who have come to believe in and to serve the same blessed Saviour?

"Shall we meet beyond the river,  
Where the surges cease to roll?  
Where in all the bright forever  
Sorrow ne'er shall press the soul?  
Shall we meet with those departed,  
Who have bow'd beneath death's  
wave?  
Shall we meet the holy myriads,  
Who are ransomed from the grave?"

"Shall we meet those buds of promise  
Blighted by death's chilling hand?  
Shall we see their fadeless beauty  
Blooming in the goodly land?  
Shall our hearts no more lie bleeding  
'Neath the strokes of sorrow's rod?  
Shall love's bands no more be sun-  
dered,  
In the paradise of God?"

"Shall we meet with Christ our Saviour,  
When He comes to claim His own?  
Shall we know His blessed favor,  
And sit down upon His throne?  
Will He bid us share His glory,  
Where no shame shall ever be?  
Will He bid us sing His praises,  
On that Radiant crystal sea?"  
—H. L. Hastings.

\* \* \*

The death of Dr. A. C. Dixon, in Baltimore, on Sunday morning, June 14, silenced the lips of one of the great preachers of this generation.

**Dr. A. C. Dixon** He was born in North Carolina in the middle of the last century, and in stature, sparseness and straightness, he resembled its mighty pines. He was one of a family of great men. His father was a preacher and two of his brothers also entered the Christian ministry if we mistake not, although they did not continue in it. One of them, Thomas Dixon, has attained distinction by his pen.

"A. C.," as he was sometimes familiarly called, loved to preach more than anything else on earth. He had a commanding presence in the pulpit, a luminous eye, a carrying voice and an exhaustless reservoir of language. He could tell a story well and he had plenty of stories to tell. In the same moment almost, he could have his audience laughing and

weeping. He had the gift of exhortation, and was at his happiest when calling upon sinners to repent and accept Christ, and thousands of them did so in response to his earnest appeal.

We had been more or less in touch with Dr. Dixon for nearly thirty years, during his pastorates in Hanson Place Baptist Church, Brooklyn; Ruggles St. Church, Boston; Moody Church, Chicago; the Metropolitan Tabernacle (Spurgeon's), London; and latterly in Baltimore, to which city he had returned for a second time. A more faithful witness to the evangelical faith than he we never knew, nor a more fearless defender of it against its many foes. The cause of Christ and His church, and particularly the cause of Fundamentalism in the Baptist denomination, north and south, has met with a great loss in his death.

Dr. Dixon had been a patient at Johns Hopkins Hospital and a great sufferer from arthritis and neuritis for several months. Everything that love and skill could do for him had been tried but in vain, and when God called him home it was a happy release, for he knew whom he had believed and was persuaded that He was able to keep that which he had committed unto Him against that day (2 Tim. 1:12). We shall meet him in the great beyond.

On another page will be found a sermon by Dr. Dixon on a theme of which he was very fond, entitled, "Why I Became a Premillennialist." Other sermons from his pen will follow in subsequent issues.

\* \* \*

Rev. Henry G. Weston, D.D., at one time president of Crozer Theological Seminary, was a man honored and beloved, not only in the Baptist denomination, but in a wide circle outside of it. **Good Workmen Needed** On a certain occasion, we presented him with a copy of an expository work on Paul's epistle to the Colossians, and in acknowledging it he said, "I shall send a copy to a lady who, after hearing me lecture on that epistle, said of my effort that it was interesting but not Colossians!"

We believe the lady was altogether too hard on Dr. Weston, for although we never heard him lecture on the Bible, yet we did hear him recite verbatim the whole of the Gospel of Matthew and the whole of the epistle of James, and any man who could do that must love the Bible well enough to be something of an expositor of its contents. And then too,

we have read some things that Dr. Weston wrote on the Bible text, and we are evermore his debtor for them.

But the lady's comment on Dr. Weston's effort may serve as a comment on the efforts of some other preachers and teachers not so able or distinguished, who essay at times to expound the Bible. It is a strange performance to which they ask our attention. The same "exposition" would answer for several other books of the Bible by simply changing the name. It consists frequently of a reading of the verse or verses of the given book and an occasional allusion to them afterwards, but beyond that it is nothing more than a string of stories and personal experiences filling up the time, and perhaps holding the attention of the hearers, but leaving the sacred text in the obscurity in which it found it. We think this comes pretty near "handling the Word of God deceitfully" (2 Cor. 4:2). The only thing that saves it from doing that is the absence of a wrong motive.

Why cannot men, good men, be faithful to their lofty task? Why cannot they obtain a right perspective on it, and put in the necessary toil to do it well? Paul's preaching cost him something as he sought to warn every man and teach every man in all wisdom, that he might present every man perfect in Christ Jesus. "Whereunto I labor also," he goes on to say, "striving according to his working which worketh in me mightily. For I would that ye knew what great conflict I have for you" (Col. 1:29-2:1).

O dear brethren of the ministry, for more of this kind of labor, this kind of striving, this kind of conflict that we may study to show ourselves approved unto God, workmen needing not to be ashamed rightly dividing (handling aright) the Word of truth (2 Tim. 2:15)!

✱ ✱ ✱

*Princeton Theological Review* for April (1925) contained a much needed rebuke for individual translators of the

**The** Old and New Testaments, who think to improve on the work of fifty of the ablest scholars of their time who gave the King Version James Version to the church and that of more than the same number of scholars of our time who have given us the Revised Version. The rebuke to the translators is also an equally needed warning to the readers of their productions who, by means of them, are being led farther away from, rather than nearer to, the original text and meaning of the Bible.

The author of the article referred to is Professor Oswald T. Allis of Princeton Theological Seminary, and the translation with which he deals is *The Old Testament: A New Translation*, by Rev. James Moffatt, D. D., D. Litt.

We have referred to this subject ourselves several times in a general way, but Professor Allis has gone into it with scholarly care and patience and laid the whole church under obligation to him. He discusses it under four heads, the newness, the inconsistencies, the unreliability, and the deceptiveness of the

version, the mere recital of which heads indicates how serious the subject is. "A hundred years ago, even fifty years," the professor says, "such a translation as Dr. Moffatt's would have aroused a storm of protest." And so it would today were it not for the awful apostasy known as Modernism into which the church has fallen. "Shall we allow this Bible after nineteen Christian centuries of blessed witness to the things of God, to be at the mercy of any and every critic who has a new theory as to what it ought to say and mean?" "Our answer to this question," says the professor, "will determine whether our faith is to rest upon the wisdom of men or upon the Word of the living God!"

✱ ✱ ✱

Our readers will recall the interesting and valuable review of *The Dogma of Evolution* by Professor Ellis which appeared in our July issue. But that volume of Professor More **Again** thus reviewed, contains many things of interest which have only an indirect bearing on its main thesis. For example, the chapter on "The Mediaeval Attitude Towards Science" takes up the defense of the church of the Middle Ages against the persistent charge of antagonism to science in a way that would not be expected from a scientist. The author goes into some detail concerning Roger Bacon, Giordano Bruno and Galileo, and shows that something is to be said on the other side. The last-named for example, Galileo, had aroused personal enemies by incessant attacks of the most bitter sort on the Jesuits. Not content with the convincing nature of the scientific discoveries which came from his fertile mind, he used proofs of the Copernican theory as a weapon against the dogmas of the church, and he wrote his *Dialogues* with a pen dipped in vitriol, says Professor More. His trial was the personal reply of the Jesuits, his enemies, rather than an attack on science. "And," adds the professor, "one is rather struck with the reluctance of the popes to bring the question to an issue."

Protestants pay little attention to this defense of the church when found in Roman Catholic literature, but it takes on importance in the work of an acknowledged scientist who holds no brief for any school of Christianity and is only showing the dogmatic spirit of the evolutionists of the present day.

✱ ✱ ✱

Professor More in his book, *The Dogma of Evolution*, referred to in the preceding editorial, pays some attention to Henry

**Henry Fairfield Osborn** here and there, and on page 89, he boldly characterizes his history of evolution entitled,

*From the Greeks to Darwin*, as "palpably a mere unverified compilation certain to give students of biology a quite erroneous view of evolution." As Dr. Osborn is the curator of the American Museum of Natural History, he is regarded as a great authority on matters scientific. He is also a prolific writer and an ardent protagonist for evolution,

for which reasons his opinions have a wide circulation and a corresponding influence in carrying conviction on that subject to the popular mind. Therefore, it is well to have it known that Dr. Osborn has his limitations.

✱ ✱ ✱

These are the words of advice which our esteemed friend and brother, Professor Leander S. Keyser, would have us give to all our readers, and especially to those who are ministers and teachers, **"Keep Posted on Evolution"** teachers in day or Sunday-schools. He mentions a number of books which he thinks they ought to read. Most of these books have been reviewed by us or otherwise noted in our pages from time to time, but we are glad to again call attention to some of them, not as a paid advertisement, but as a Christian service. We have added the price where it was obtainable.

Alfred Fairhurst: *Organic Evolution Considered*, \$1.50; *Theistic Evolution*, \$1.25; *Atheism in Our Universities*, \$1.50.

Dr. Fairhurst, recently deceased, was professor of natural science in Kentucky University, specializing in physics, chemistry and biology. He was at the same time a devoted Christian.

W. M. Fryssinger: *Weakness of Evolution*. This volume, published by the Pentecostal Publishing Company of Louisville, Ky., contains an exceedingly valuable analytical index.

James M. Gray: *Why A Christian Cannot be An Evolutionist*, 7 cents. This is a pamphlet in which the author sets the definition of evolution and the definition of Christianity side by side for the reader to make his own comparison and come to his own conclusion.

T. T. Martin: *Hell and the High Schools—Christ or Evolution, Which?*—\$1.25. Mr. Martin is well-known as an evangelist in the South, who is giving a large part of his time to the fight against evolution in the public schools.

Philip Mauro: *Evolution at the Bar*, 75 cents. Mr. Mauro, as an experienced lawyer, is giving attention to the subject from the point of view of the laws of evidence.

Louis T. More: *The Dogma of Evolution*, \$3.50. Dr. More is dean of the University of Cincinnati, specializing in physics. He is a scientist and discusses the question from the purely scientific viewpoint.

H. C. Morton: *The Bankruptcy of Evolution*, 2/6. Dr. Morton is a scientist and philosopher, and gives to the theory of evolution one of the most decisive blows it has yet received.

George Barry O'Toole: *The Case Against Evolution*, \$3.50. Professor O'Toole is a specialist in biology, and his work is a very technically scientific volume, proving by direct appeal to scientific facts that the theory of evolution has not been verified and has many counts against it as inadequate.

Alexander Patterson: *The Other Side of Evolution*, \$1.00, plus 6 cents postage. The table of contents of Mr. Patterson's book

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will immediately show its value to any reader. It contains also an Introduction by George Frederick Wright, D. D., LL. D., F. G. S. A., one time professor of Harmony of Science and Revelation at Oberlin College.

George McCready Price: *The New Geology*, \$3.50; *The Phantom of Organic Evolution*, \$1.50. Dr. Price is professor of Geology in Union College, Collegeview, Neb. From the viewpoint of the geological records, just as we find them, he proves that the evolution theory is impossible. Professor Price is also a Christian believer.

All of the above-named books may be obtained through the Bible Institute Colportage Association, 826 North La Salle Street, Chicago. None of the officials of that association have asked us to make this announcement, and, as was stated about the books themselves, it is not a paid advertisement.

\* \* \*

A leading daily on the Pacific coast recently published a story about eighty-one war vessels, destroyers we believe, representing many millions of dollars, that were shelved **Newspaper Accuracy(?)** and rotting out their existence in San Diego bay. A friend of ours in that neighborhood took the pains to visit the bay and make some inquiries of competent persons, and he found the story to be monstrously incorrect. The vessels were there, and it might properly be said that they were, for the time being, out of commission, but the government was taking the best care of them, and it was learned on authority of the commanding officer of the marine repair base, that they could be made ready for action again in thirty days. Our particular interest in mentioning the matter is the caution it contains against believing all we find in the newspapers. The vast amount of advertising now being done in them puts a strain upon their publishers to find copy to occupy the spaces between the advertisements, and it is not strange that they catch at almost anything offered them by piece-work scribes, especially if it is well-spiced.

Sometimes even the editorial pages of our newspapers are not free from the bias of self-interest, judging by a naïve remark in one of them which we have just read. The editor had criticized the organization known as the Motion Picture Producers and Distributors of America and the latter had come back at him by saying that he would not have done it if his newspaper had been published in Hollywood, where his subscribers were dependent upon the movie industry for their daily bread. The editor admitted it, and added, "Wherefore our independence of the Motion Picture Producers and Distributors of America is ample excuse for self-congratulation."

It is just as well for our readers to keep these facts in mind these days when they read some things about fundamentalists and Fundamentalism, for even the religious press is not always proof against bearing false witness,

August, 1925

wittingly or unwittingly, when the temptation is exceptionally strong.

\* \* \*

For some time the Moody Bible Institute has been urged, as a Christian duty, to use the radio in order to put out a gospel testimony from its halls and class-rooms and also to tell the Christian public about its work. The cost of installing an apparatus for the purpose seemed prohibitive, but gifts began to come in for it, until sufficient money was in hand to justify the Institute in taking a forward step. Meanwhile, it was learned that the apparatus of the *Detroit Evening News* broadcasting station was on the market, and it was purchased by the Institute at a very reasonable price. A part of the purchase price is still lacking however, and also the needed funds to set up the apparatus, and the Institute asks for this public announcement of the situation in the hope that friends may come to its aid.

It will take several thousand dollars yet to complete the transaction, but as soon as the funds are received the installation will be carried out and a license applied for. The readers of THE MOODY BIBLE INSTITUTE MONTHLY can appreciate what it may mean to the cause of the evangelical faith in these days, for the various speakers on the Institute platform who represent at different times almost every part of the world, to thus be able to address many thousands where now they speak to only a few hundreds. It is hoped also that the broadcasting may be of practical benefit to the Institute itself in multiplying the number of those who will come to understand its work and be eager to promote its success. Christian young people as well who will be hearing the testimony of other young people as to their training for Christian service, will be fired with an ambition to follow their example. It is a great opportunity for a rich investment of the Lord's money, and we heartily hope that this information and appeal may not be in vain. There is need for quick action on the part of the Institute's friends as the securing of a license for the station is a matter that cannot be indefinitely postponed. Please address all correspondence to the Moody Bible Institute, 153 Institute Place, Chicago, and mark it "Radio."

\* \* \*

We wish to express our thanks and appreciation to our readers for the prompt and generous response to our appeal in the July issue for money to replenish our Missionary Fund. We praise God that we can continue sending the MONTHLY to the missionaries on the field.

The following from China, is a sample of the letters from our missionary readers:

"I see that the date on the wrappers of the MONTHLY has been extended, which means that we are to enjoy its visits for another year. I thank you for your kindness and through you the kind

friend who is making this possible. I need scarcely say that I enjoy the many helpful articles from month to month. We are so cut off from fellowship with others, that it is helpful to be kept in touch with Christian thought and action through such a magazine as yours."

—F. H. D.

\* \* \*

It is to be regretted that the notes of Mr. Page on the Young People's Society Topics for this issue of the MONTHLY in some way have been mysteriously lost. The notes which appear were prepared by the Associate Editor, and will be an apology for the notes that our readers were expecting.

#### WHAT A YOUNG MAN SAID

By Robert L. Selle, D. D., Winfield, Kan.

'Twas just the other day  
I heard a young man say:  
"For church I do not care  
And have no use for prayer.  
I live just as I please  
And move with any breeze  
That I see fit to choose,  
No matter what I lose;  
So far as I can see,  
It's all the same to me."

How sad his dangerous plight!  
His day is one long night.  
His feet are slipping fast  
In ways of blight and blast.  
He does not know the end  
Of such a wayward trend;  
So on and on he speeds,  
Unconscious of his needs,  
In recklessness and shame,  
With only self to blame!

Young man, awake! awake!  
Your soul is now at stake!  
Turn quick the other way—  
Don't lose another day!  
Tomorrow, oh, "too late!"  
Has been the awful fate  
Of many in your track,  
Refusing to turn back.  
Today is yours, awake—  
Your soul is now at stake!

**WE WILL be pleased to send sample copies of the Moody Bible Institute Monthly to the friends of our readers upon request.**

**Will you send us a list of names of your friends who might become interested?**



# Dr. Haldeman Arraigns Dr. Fosdick

## Editorial Book Review

**W**E never read a more severe arraignment of any professedly Christian minister than that by the pastor of the First Baptist Church, New York, in his review of the book by the Rev. Harry Emerson Fosdick, D. D., entitled *The Modern Use of the Bible*. The book is a collection of lectures delivered by Dr. Fosdick before the divinity school of Yale University, and Dr. Haldeman says of it:

"Nothing more destructive to the ancient or former use of the Bible, nothing more nullifying to its former value in the general mind, nothing more challenging to the fact of Christ it has been accustomed to proclaim, has ever been written than this book, *The Modern Use of the Bible*; not the coarse sentences of a Paine, the pretentious logic of a Hume, the slandering foulness of a Voltaire, nor the cheap misrepresentations and conundrum-like utterances and denunciations of an oratorical Ingersoll, have ever more deliberately, though subtly and often most attractively, sought to ruin confidence in the Bible our fathers loved and whose faith and piety are our heritage."

Dr. Haldeman is a responsible man. He is a man of mature years. He is an educated man. He is a man of unblemished Christian character. He regularly preaches to one of the largest congregations in the city of New York. Among his hearers are well-known and highly respected citizens of that city. Therefore what he says carries with it at least equal weight with that of the contemporary whom he there criticizes and condemns. No man or woman who has read Dr. Fosdick's book or anything else that Dr. Fosdick has written, no man or woman who has ever been impressed by Dr. Fosdick's utterances to believe as Dr. Fosdick believes, no such man or woman can be honest with his own soul until he listens to what this John the Baptist of the twentieth century, I. M. Haldeman, has to say about Dr. Fosdick and his works.

And Dr. Haldeman backs up what he says by evidence from the book he is reviewing. Does he charge Dr. Fosdick with denying the divine origin of the Bible and substituting for it an origin in primitive and childlike ideas? He proves it from the book. Does he charge Dr. Fosdick with assuming the Jehovah of the Old Testament to be merely a limited and tribal God? He proves it from the book. Does he charge Dr. Fosdick with discrediting the gospel records as being "heightened for effect"? He proves it from the book. He shows that Dr. Fosdick does not believe in the vicarious sacrifice of Christ as the New Testament teaches it, nor in the resurrection of Christ as the New Testament teaches it. He shows that Dr. Fosdick has nothing to say of the priesthood of Christ, that the epistle to the Hebrews has no meaning to him. He shows that Dr. Fosdick

does not believe that Christ will appear a second time to this world, and that he thus places himself squarely in the category of those "deceivers" of whom the apostle John speaks (2 John:7). He affirms, and he proves it from the book, that "the gospel that stirred the world and set Christianity in the earth was not the gospel of Dr. Fosdick." He contrasts Dr. Fosdick with the apostle Paul, and he says, and he proves it from the book, that "if you accept Paul you must reject Dr. Fosdick."

Perhaps no charge which Dr. Haldeman makes against Dr. Fosdick is more damaging than that in which he speaks of the quality of his writing as elusive and contradictory, a quality bringing to mind Paul's warning against the beguilers with enticing words or persuasive speech (Col. 2:4):

"At one moment his writing is as fully infidelic in form as that of any openly confessed infidel, just as caustic, just as relentlessly destructive, turning ancient faith into folly and modern confidence into absurdity; and then, suddenly, he will turn and appeal for a more intensive faith in the Book which he has endeavored to break and mutilate; or, exalting it to a plane where he demonstrates the poverty and intellectual ruin that would fall on the world were the world robbed of it he will immediately snatch it from you as a fetish and rebuke your devotion to it as a bibliolatry of which you should be ashamed. At one moment giving you a stab of criticism, in which the criticism is so double-edged with scientific assertion and the cold steel of cynicism that every nerve of faith and hope in respect to the Book is paralyzed, he will turn again and as with a royal largess pour into your heart the all-pervading balm of assurance for every doubt, bidding you believe what you have lost you have in reality gained."

Dr. Haldeman considers Dr. Fosdick the most dangerous teacher in the professing church, and he thinks it is this subtle use of orthodox phrases while in his heart he does not believe in the facts those phrases express, which renders him so dangerous. The danger Dr. Haldeman has in mind includes the effect of such modernistic preaching upon the world outside of the church. When the man outside hears the modern preacher deny the Bible doctrine of fiat creation; when he hears him repudiate the idea of a transcendental God, and then hears him talk in flowing phrases of the immanent God at home and at ease in a world where all is well; when he hears the preacher deny that sin is treason against the Most High God and nothing more than congenital weakness or lack of social adjustment; when he hears him deny that there is a hell, and when he hears him say that the Bible is verbally out of date and in absolute conflict with final truth, what can be the conclusion of such a listener, but that the Bible is a

book over which no busy, responsible man should spend time either to assail or defend? "Do you wonder, therefore," continues Dr. Haldeman, "do you wonder not merely at brutal violation of law but at the utter deadness to the sense of law? I am not willing," he adds, "to believe that this spirit of world-wide lawlessness that is now abroad is the direct heritage of the recent war. No, rather I am bound to listen to the old far question that comes out of this old, old Bible, 'If the foundations be destroyed what can the righteous do?'"

The full title of Dr. Haldeman's book is, *Dr. Harry Emerson Fosdick's Book 'The Modern Use of the Bible,' A Review*. The publisher is the Sunday School Times Company, Philadelphia, and the price \$1.00. "As for myself," writes Dr. Haldeman, "above and beyond anything else I want this review to go forth in His name, give light where darkness now reigns, and turn many from the power of Satan to become faithful witnesses for the truth."

The publishers speak of it as "A review that should be distributed widely," and their judgment is ours also.

### IT CAN NOT ALWAYS LAST

By Rev. C. G. Dixon, Chicago, Ill.

It cannot always last—  
The present attitude of toil and life;  
The war that desolates, and all the strife  
That makes for loss of harmony and peace  
Must sometime have an end, must cease,  
Wrong surely cannot always last.

It surely cannot last—  
The spirit of the times that speeds the  
present age,  
That drives men wild, its fury and its  
rage,  
Its love for hoarding far beyond its use  
or need;  
Its frenzy that portrays the evidence of  
human greed,  
Will some day be gone and past.

It surely cannot always last—  
Some time will come, some brighter,  
better day,  
When all the present ills of life will sure  
give way  
To better things and peace and happiness  
shall reign,  
And man's humanity to man shall take  
the place of greed for gain,  
And all life's ills be counted with the past.

Read the list on page 547 of  
unusual articles to appear  
in the September issue of  
the Monthly.

# Why I Am A Premillennialist

By Rev. A. C. Dixon, D.D.

A sermon preached at Metropolitan Tabernacle, London, England

**“WATCH** therefore: for ye know not what hour your Lord doth come.” (Matt. 24:42.)

The definition of a Christian is given by St. Paul in two places: “The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly desires we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:11-13).

The ideal Christian, according to Paul, was the one who had accepted the grace of God in Christ, giving complete salvation, and was also looking for the blessed hope, the glorious appearing of Christ some time in the future. This text is frequently read without bringing in the “looking.” We emphasize the believing and accepting the grace through Christ, without an emphasis upon the looking for the coming of the King.

The same definition you will find in other words: “Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven” (1 Thess. 1:9, 10). The first part, the negative side, the side of repentance, when you turn unto God from idols. The second part is looking for His Son from heaven. Turning from idols means salvation. Waiting for His son from heaven means abundant salvation, a salvation with the thrill of the blessed hope in it.

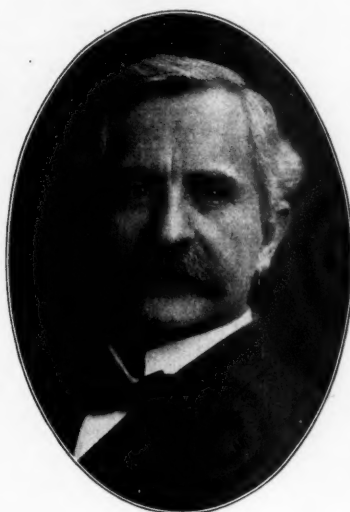
So far as I know, all Christians are looking for the return of the Lord, for no man can read the Bible without seeing that all through it this hope grows brighter and brighter. Enoch, the seventh from Adam, predicted this coming of the Lord in glory. And it is early morning twilight in the prophecies.

## Two Views of the Same Truth

There are two schools of thought, however, one which believe that Christ will come after the millennium; that, by the preaching of the gospel the Holy Spirit will convert the world, all the millions of mankind, in Christendom and heathendom. And, after the world has been converted by the preaching of the gospel in the power of the Spirit, then Christ will come, come for the judgment of the wicked, come to set up His throne upon earth, though there are different views about that.

There is another class of Bible students now growing larger and larger, who believe that the coming of Christ will be the beginning of the millennium, that Christ will come for the purpose of setting up the millennium. He will come, not as the death-knell to the millennium, to close it, but as the marriage bells of the millennium, to begin it.

Of course, if He is to come after the millennium we are not to be looking for Him now, except in a spiritual sense.



Rev. A. C. Dixon, D. D.

If He is to come before the millennium and set up the millennium, we may be looking for Him at any time.

I am free to say that the reading of the Scriptures has led me to the second view. Those who believe that Christ will come after the millennium are called post-millennialists. Those who believe He will come before the millennium are pre-millennialists.

There is a long list of premillennialists among the great preachers of the world. There can be little doubt that Martin Luther was a premillennialist, that Zwingli and his co-workers believed in the imminence of the coming of Christ, that Calvin, and John and Charles Wesley believed in it. Of the six thousand hymns that Charles Wesley wrote it has been computed that over two thousand of them are premillennial hymns, hymns holding forth the coming of Christ as probable at any time and thrilling the hearts of the people with a blessed hope at the thought of His coming.

## Distinction Between Evangelizing and Converting

It is my purpose for two or three Sundays at least, to give the reasons why I am a premillennialist, why I believe that Christ will come to set up the millennium, and not wait until the gospel has been victorious all over the world.

There is a difference between evangelizing and converting. Evangelizing means that the gospel has been preached to the people whether they accept it or not. Conversion or regeneration means that they have accepted this gospel. Many places have been evangelized. I do not know a spot on this earth that has been converted. Not one of you can tell me a village of a hundred people where everybody in it is a Christian. Drop me a post card as soon as you get

home, if you know a single village of fifty people, or twenty-five, in this world, where everyone in it is known to be a Christian. Thousands of cities and towns and villages have been evangelized, and they are called part of Christendom because the gospel has been preached in them.

We think of London as evangelized. I have been trying to induce some of my American friends to give money for the evangelizing of parts of London. What do you think they reply? “I had just about as soon think of evangelizing heaven as London!” England seems to be a Christian land. It is we who live here who know what it is. There are thousands of real Christians, but are they in the majority, or the minority? Are there millions saved? All have heard the gospel perhaps, all have not been converted, have not accepted Christ as their Saviour.

## What the Premillennial View Is

The premillennial view in the main is this: That the Lord Jesus may come at any time, and hence we are to look for Him all the time. When He does come He will come for His people. He will come into the air, and we will be caught up to meet Him, and there will be the judgment of awards, what is called the *bema* judgment among Greek scholars.

After the church has been thus caught away by the coming of the King there will be developed upon earth the Antichrist and the false prophet, heading up in some great earth leader. That period will end in the battle of Armageddon, when the Lord will come back with His people, not for them now. He came for them and took them away, but He will come back *with* them, and, by the brightness of His appearing He will put down Antichrist, will conquer the world and will set up His throne again upon this earth. Then will come the millennium, the thousand years reign of Christ when Satan will be bound. And after a thousand years, for some inscrutable reason, Revelation tells us, Satan will be loosed for a period. Then comes the judgment of the great white throne when the wicked dead will be raised and judged according to their deeds.

That is a nebulous outline of the faith of most premillennialists. We have not time to go into it tonight. I will welcome any question you may ask, any puzzling point you may think has been untouched in the course of the sermon. We want to go into it rather thoroughly. I believe it is one of the most practical things we can now discuss. I believe that the premillennial view is the optimistic view, the view that holds forward hope of the brightest kind, the view that can make us look up and keep cheerful in the midst of the darkest circumstances.

### Jesus a Premillennialist

Tonight I come with just one reason why I am a premillennialist. That is this: Our Lord Jesus Himself was a premillennialist. If language means anything He taught His disciples to watch for His return. And though He said about John "What if he tarry till I come, what is that to thee," He did not teach that there was any definite time set for the death of John, He was simply rebuking the curiosity of the other disciple. But if He had predicted a time for the death of John that is not bearing upon us now. The Lord Jesus said, "Watch, for at such a time as ye think not the Son of man cometh." He said that the world was going on just as it was before the flood, marrying and giving in marriage, eating and drinking, and, by implication, growing worse and worse, the bad part of it at least, until the Lord shall come. He shall come like the lightning shining from one part of the heavens to the other. He shall come like the thunder, nobody expecting it. When you hear people say, "I think He may come soon" don't give much weight to it, or you may reply, "The Lord said, 'at such a time as ye think not,' and the fact that you think it, is a good proof that it won't be so." At such a time as ye think not. What He taught was He might come any time, and hence there can be no millennium between now and His coming. It is impossible for Him to teach He might come any hour if there was to be a conquest of the world by the gospel before His return.

### The Present Mission of the Church

But what about the mission of the Spirit and the church? Has that been a failure? It certainly has, if it was the mission of the Spirit and the church to convert this world. It has been a stupendous failure, for the heathen are being born into the world a score of times faster, it may be a hundred times faster, than converts are being made. But that was not the mission of the Spirit and the gospel. The mission of the Spirit and the gospel is to gather out a people, to gather out a people as the Bride of Christ who shall return as the Bridegroom for the great wedding day. And after the gospel has been preached for a witness to all nations, then cometh the consummation. There is to be a preaching of the gospel to all nations, and evangelization without a universal regeneration, and the work of the Holy Spirit is to gather out from the people a prepared assembly who shall welcome the King on His return.

### What the Parables Teach

But do the parables of the Lord Jesus bear that out? Are there not some of His sayings which look in the other direction?

Glance for a moment at the four parables I read: The parable of the sower, the wheat and the tares, the mustard seed, and the leaven.

It is evident that the parable of the sower teaches that three-fourths of the Word preached will be a failure. Some

of it, the first, falls by the wayside and the birds of the air pluck it away. And then the seed falls upon stony ground and springs up suddenly, a little, thin layer of earth upon the hard stone. In the oriental sun's heat it springs up suddenly and then withers because it had no depth. Other seed finds its way into the soil and is choked by thorns. Others again fall into good ground that brings forth sixty and thirty fold. So you see, three-fourths of the seed seems to be lost. It does not remind you of gathering volume, of a victorious army, of a crop without anything at all being destroyed.

And then Christ gives us the interpretation of the parable. He tells us that the seed sown by the wayside, plucked away by the birds, that is done by the Devil. The birds of the air are the wicked one and his agents, that are watching the seed and trying to catch it away. The seed that falls upon the stone with the very thin layer of earth. We have in that stone the representation of the hard human heart, what we call the flesh, that may have some sensitiveness and some section that receives the Word in a surface sort of manner, but it brings forth no fruit. And the third class represents those hearers that receive the Word and it is choked by the cares of this world, by the deceitfulness of riches, and there is no crop. From the wayside no crop. From the stony place no crop, from the thorns no crop.

Now you see the picture of that trinity of evil, the Devil, the flesh and the world. In the first part it is the Devil catching away the seed. In the second part the hard, stony heart representing the flesh. In the third part the cares of this world, the deceitfulness of riches. That old black trinity that we hear so much about, the world, the flesh and the Devil have succeeded in somehow destroying the fruitfulness of three-fourths of the crop that have been sown.

### The Tares and the Wheat

How about the parable that follows? The Lord makes it perfectly plain. The tares and the wheat are going to grow together. While the people slept the tares were sown, and it was said, "An enemy hath done this." We find who the enemy was in the parable that precedes.

The servants say, "Shall we not pluck up the tares?" "No," said the Master, "let them remain. Let them stay until the harvest." The field is the world, the harvest the end of the age. Let them stay until the harvest. We know when the harvest is to be. That is to be at the second coming of the Lord when He shall descend with the angels. The angels are the reapers, and these tares and wheat are to grow together during this age until the Lord shall come the second time.

### The Parable of the Mustard Seed

Does that contradict these two parables? Are we to say that the Lord, in the same discourse gives two parables teaching one thing and two other parables overthrowing them? After He

gives us the parable of the sower, with three-fourths of the seed lost, and the parable of the tares, the wheat and the tares growing together until the time of harvest, now He comes with the parable of the mustard seed and the parable of the leaven. Do they teach just the opposite thing? Who could believe that?

There are two things clearly taught in this parable of the mustard seed. The first is that the beginning of Christianity was very small. The mustard seed, the least of all seeds. Oh, how little was the seed that was planted! That little group of apostles, and then that little group of humble Christians, one hundred twenty, compared with the millions of earth! It was a small plant, indeed. And this seed did spring up and grow, and spread its branches over all the earth. It was a rapid growth.

But have you thought, as Dr. Haldeman points out, of the difference between the wheat and the mustard plant? As the wheat begins to ripen the roots begin to loosen. As it grows riper the roots grow looser. There is less attachment for the soil. But as the mustard plant grows, the root grows down deeper, takes a firmer hold upon the earth.

There is a difference between the ripe wheat that loosens from the earth and this mustard plant that as it grows and spreads takes deeper root in the earth and becomes more and more earthy as it spreads. It spreads and spreads until the birds of the air lodge in its branches.

### What Are the Birds of the Air?

The Lord has just told us. He has told us that the birds of the first parable are the Devil and his angels plucking away the seed. And of course the purpose of these parables are just the same. He does not use the birds for one representing this, and the birds for the other representing that. It is the figure of a rapid growth from a small source spreading all over the earth, having room in it for these birds of the air. Not only bearing good fruit, yes real, good fruit, but, rooted in the earth, and spreading its branches so wide that these birds of the air of the first parable find lodgment in the branches.

And so we have a picture of a mixed Christendom, a mixed church. I have never seen a church yet in which I believed every member was a genuine Christian. There are those who have not in them what we call the root of the matter at all, and they bear no fruit to the glory of God, and the most painful part of the pastor's work is that of eliminating these men.

In Christendom, for that is the tree of Christendom that spreads out, in Christendom there are great flocks of birds that represent Satan and his minions.

I have a book here which I wish you would all read by Dr. I. M. Haldeman, *The Coming of Christ, Premillennial and Imminent*. He gives a picture of the coming of Christ which I have not seen elsewhere: "He who reads the history of the Protestant church in that age

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when it was casting out its branches, will not find it difficult to think that Satan found a shelter in it. But He that will read this will believe that it has become the home of every evil spirit, and the home of every unclean bird. These men are not a small community, but are teachers in colleges and others who claim to be the only real Bible interpreters of the age. He who finds and knows all this may well be certain that the church has not only spread its branches all over the world, but is in itself a shelter for those whom the Lord describes as the wicked one and his angels, and that the church today even as He foretold, is the sheltering place of the Devil as well as the habitation of God."

These are terrible words. Would God they were false. But no intelligent man, knowing the truth, but feels the fact that with the great spread of this tree from the little mustard seed, there has been room for the birds of the air, and the birds of the air have found their lodgment in the branches.

As to the leaven. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal." Everywhere in this Book

#### Leaven Is Evil

God forbade its being used in the Jewish home during Passover week. The Lord Jesus said, "Beware of the leaven of the Pharisees and Sadducees." That He said to mean their doctrine. The Pharisees were hypocrites and formalists. The Sadducees were unbelievers and infidels, believing not in the spirit and the resurrection. He warned them against the leaven of error, that wicked, malicious error. You remember that expression, "The leaven of maliciousness and wickedness." There is a contrast between the unleavened bread of sincerity and truth, and all through this Book leaven is a bad thing. Nowhere in the Bible is it pronounced good. Evil and only evil. And shall we say that in this one Scripture it is not? If you do it, you must reverse all the principles of exegesis, and you must deny what the Lord said in the first parable.

"The kingdom of heaven is like leaven that a woman hid in three measures of meal." It is surely most suggestive that there should be three great divisions of Christendom: the Protestant, the Catholic and the Greek. It is striking that the woman is to put the putrefying stuff into these three measures of meal. It is also suggestive that the three great apostasies of modern times should have been inaugurated by women—Spiritualism, Theosophy and Christian Science. The leaven which a woman puts into three measures of meal works until the whole is leavened. "A little leaven leaveneth the whole." If you look into the context you will find the leaven refers to something bad. Not a reference in the whole of the Bible that makes the reference to leaven good.

So as we sum this up we must believe there will be a mixture of good and bad until the Lord shall come. Hence I am a premillennialist. This mixture of good and bad is to go on until He shall

come to separate the bad, eliminate the leaven, and the pure, unleavened bread of sincerity and truth will come out of the lump at that time.

#### The Ten Virgins

If you read further into the parable of the ten virgins, it is all the plainer. Ten virgins, five wise, five foolish. Five ready when the Master comes, five not ready and shut out at midnight.

The cry rang out, "Behold the Bridegroom cometh," at midnight. And it will be at midnight the cry will ring out, "Behold the Bridegroom cometh." And He is coming for His Bride. He is coming to get those who have been gathered out, the genuine kind. He is coming for them. We will tell you next Sunday night what He will do with them, and what will take place when He comes at that time. The thought of it thrills my heart with a very ecstatic hope.

But a word in closing. "The grace of God that brought salvation hath appeared unto all men." What relation do you bear to the grace of God? Do you trust Him? Have you given Him your sins and taken His righteousness? Are you linked with Him by a living faith? Are you trying to please Him?

#### Heroic Leaders

I have just read a most interesting little book by Dr. Dinsdale T. Young on *Heroic Leaders*. It will pay you to read it. The picture of the conversion of some of these leaders is very striking. James Goodwin, I think it was, converted at six years of age. Yes, and the boys and girls here tonight can accept Jesus Christ as their Saviour who died, and begin to look forward to the kingdom. He will reign when He comes back. John Newton—his mother held him in her arms, and sung to him the Christian lullaby, praying every day that God might make a minister of him. He became a renegade, a slave-trader, and went off and down, off and down, until he was one of the worst. Yet that mother lived to see her prayer answered. The debauchee, the slave-trader looked toward Calvary, and there came life for a look, and the shackles that bound his own soul and made him a slave, were broken, and he came out a free man for time and eternity, and one of the greatest preachers and hymn-writers of the day!

Charles Simeon, the bright student in the university, thinking only about self and promotion. The Vicar said to him one day,

"Charles, the law demands that you shall come to communion service on Sunday."

"What! Is there a law compelling me to come to a communion service?"

"Yes, there is."

The young student went off to think about it. He said,

"Shall I blaspheme the name that I reverence but in which I do not believe? Shall I go to the communion service?"

And as he thought about it repentance became deeper, the tears began to flow, and, in his own expressive words, "The guilt of my sin was soon buried in the sepulcher of Jesus." Charles Simeon, the man of affairs, whose influence sent

Henry Martin out to the uttermost parts of the earth, became a happy and useful Christian.

I talked with a pastor the other night and as we were exchanging experiences, he said,

"I have just been to a place where you would have liked to have been with me. A little ragged girl came and told me Mother would like to see me. She said, 'She is dying.'"

"I went round at the request of the little girl to see her dying mother. I found her in a place of poverty. There was another child on a bed of rags. There were signs of dissipation about. Evidently the son-in-law was a drunkard, and the wife, in her shabby unkempt appearance going about in a careless sort of way doing her work. Here, lying on another pallet, which indicated great poverty was the dying woman, and she said,

"O sir, I don't need you. I have had Jesus Christ with me for many years and am just wanting to go to the glory. The doctor told me I will be gone in a little while, and I thought I'd like to have somebody come and talk to me about Jesus Christ, and if you will pray with me. I really don't need you, sir, but I'd like to have you say something and read the Scriptures and pray."

That pastor said, "I felt as if I were kneeling in heaven surrounded by hell. I was kneeling in the light with nothing but darkness about me. I could hear the music of the skies amid the discord of earth, had a vision of angels with a consciousness of demons."

That's what Christ, the Lord who died and rose from the dead, can do. He can make a paradise in the midst of perdition if you will just let Him come in and take possession of your heart. You can have light and life in the midst of darkness and death. God help you to do it, is my earnest prayer.

## OF SPECIAL INTEREST

This space was available before going to press, permitting us to announce the arrival of the Radio Broadcasting apparatus for the Institute.

The need is more urgent than ever. Please read editorial regarding same on page 533.

# Why a Christian Cannot Be an Evolutionist

By Rev. James M. Gray, D.D., Chicago, Ill.

A Bible Conference Address

LET me say at once that this address is not conceived in any spirit of antagonism to earnest and sincere seekers after truth in the realm of nature. I stand in awe at the accomplishments of the men of science and the results of the abstract thinking of the philosophers of all the ages. I am not here to raise a laugh at the evolutionist, far from it, but to point out where he is wrong, seriously and dangerously wrong, that is, from the point of view of a Christian man, a man who believes the Bible to be the Word of God and who believes Christianity to be a religion revealed by God.

But first let us get our definitions right. Let us understand what evolution means and then what Christianity means.

## I

### What Evolution Means

There are many people who call themselves evolutionists who do not know what it means. They are ashamed to be thought ignorant, or behind the times, or out of fashion, and, therefore, they catch at the word as something that will exalt them in popular esteem. They would be horrified at their classification of themselves as evolutionists, if they knew what it meant.

What then, does it mean? What is evolution? Some people go no further than the primary definition in the dictionary in order to find out. They read there that evolution is the "act or process of evolving or working out a thing," and they say, "Why we believe that! Does not every one believe that?" Certainly he does, but that does not make him an evolutionist.

### What the Evolutionist Says

Evolution, in the philosophic or scientific meaning of the term, is a theory which undertakes to account for, or to explain, the origin and course of the universe independently of God, independently of a personal creator, director and upholder of the universe. "Evolution is the teaching that the universe has come into being without the interference of any agency external to itself." So says E. D. Cope, an evolutionist. "The idea which underlies evolution is that species have had a natural rather than a supernatural origin." So says W. H. Conn, another evolutionist. "The universe is altogether non-miraculous as to its origin and progress." So says E. H. Haeckel, a third evolutionist. "The universe has been developed by the processes of nature." So says Lyman Abbott, a fourth evolutionist. These, observe, are the definitions of evolutionists themselves, who of course, know what they mean.

And yet, strange to say, evolution always starts *with* something, it always begins with matter, or substance of some kind, as *already in existence*. Where

did the matter come from, how did it get into existence? The evolutionist does not know and does not pretend to say. He may tell you, merely, that it is an attribute of ultimate being. Or, he may say that an uncaused cause brought it into being, but he will go no further, because it is impossible to go further.

### How He Reasons It Out

And this is the way the evolutionist argues or reasons it out. He says in some infinitely remote past, millions of years ago perhaps, matter and force appeared. Notice the word *force*. Matter without force, or substance without energy, would get nowhere and do nothing. Force is as necessary to be predicated at the beginning as matter is necessary to be predicated.

Now within this matter, says the evolutionist and associated with this force, there appeared an original cell. Ask him what he means by a "cell," and he will tell you that it is the smallest conceivable element of an organized body. Ask him what he means by an "organized body," and he will tell you an independent living activity, a body containing a spark of life. Ask him how that spark of life got into that body and he will tell you that he does not know!

But the evolutionist keeps on guessing. He tells us that from this cell, this smallest conceivable element of an organized body, all things emerged. Ask him *how* they emerged, and he will tell you that they emerged by certain laws resident within that cell or that body. But laws commonly suppose a law-giver; how did those laws get within that body? He does not know and he does not pretend to say.

### Where They All Agree

There is one point however, of which the evolutionist is very sure, one point on which all evolutionists are agreed. That point is this, that there are no *gaps*, no breaks in the process of evolution. It is a chain without any missing link. There is a steady and continuous ascent from the lower to the higher forms of life, from the simple to the complex. From the primordial cell just spoken of, to the planets in the sky, and, in the organic world, to man himself. All these things are accounted for, says the evolutionist, by forces and laws operating *without a break*, remember that, from the original cell. All society has been evolved this way, so has religion, morals, politics and the mechanical inventions. They all come without a break, in continuous evolution from that cell. They were all worked out without any superintending agency whatever, without God, that is to say, from that cell. It belongs to the very essence of the theory to revolt against any claim for the interposition of creative power. The word *creation* as commonly understood, finds no place in the vocabulary of evolution.

### Charles Darwin's Admission

But some one may call a halt at this point. He may ask if this is entirely fair to the evolutionist. He may ask if there are not some evolutionists who have a place for God. Are there not some who admit that God created matter and force, and placed them under those laws which, during these untold ages, gradually evolved them into worlds? Yes, there are evolutionists who so hold. We have included them in those who speak of ultimate being or of an uncaused cause as the source of all things. They are not absolutely atheistic, but they are so practically. They deny this God any superintending, directing or upholding relation to the universe. They deny Him any interference with the fixed laws of evolution though they may admit that He originated these laws. Charles Darwin was himself forced to admit that a vague being called God actually started things, but the theory so often associated with Darwin's name "deprives that God of all personality and attributes and banished Him," as another says, "to the remotest confines of time and space."

But our interlocutor is not yet satisfied, let us suppose. He still asks if we have been fair to the evolutionist. Are there not some, he will say, who go still further in recognizing God? Are there not some who deny that animals have come from plants? Are there not some who believe that animal life called for a new creative fiat, a new interposition of God? We answer yes, there are some evolutionists who believe that and who still call themselves evolutionists, *theistic* evolutionists, that is, evolutionists who believe in a personal Creator, God, and still remain evolutionists. But their name is a misnomer. Orthodox evolutionists themselves would disown them. Why? Because they contradict and bring into disrepute the very principle which the theory of evolution insists upon. That is, the principle of continuity, the principle that there are no gaps or breaks in the process of development. To quote another, "If I admit that God came into the process and used creative power to form something that had not existed hitherto, then there was a gap, a break in the continuity that a new creation filled. In other words, what thus came into being was in no sense the outgrowth or development of what went before, and thus the theory of evolution goes into the discard."

## II

### What Christianity Means

This much for evolution; now let us turn to Christianity. As we permitted the evolutionist to tell us what evolution means, so should we permit the Christian to tell us what Christianity means.

The inspired apostle Paul is the first and the chiefest expounder of Chris-

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tianity. Let us hearken to what he says. With startling clearness, as Professor Machen expresses it, Paul summarizes what Christianity is in that precious passage where, writing to the Corinthians, he says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once" (1 Cor. 15:1-6).

Here observe that Paul, inspired writer though he was, is not resting on his own understanding of the subject, he is not asking his readers to accept his *ipse dixit* as to what Christianity is, but is giving them that which he himself "also received." He does not say whence he received it, but the inference is that he received it from our Lord Himself by special revelation. In an earlier chapter in this epistle, and in other places, Paul speaks of more than one such special revelation. Nor is it contradictory to this to say also, that Paul must have had elementary instruction in the Christian faith from the earliest disciples with whom he fellowshipped (Acts 9:19). And further still, as a pupil of Gamaliel, he must have tested that which he received from them by an examination of the Old Testament Scriptures on his own part. Paul was not ignorant of what Christianity was, and his definition of it may be relied upon.

Therefore, we see that according to Paul, there are at least three things which a Christian must believe in order to be a Christian, and any one, or all, of these three things is absolutely incompatible with evolution. What are these three things?

1. *A Christian must believe in the Scriptures.* I do not say he must believe in the Scriptures, but he must at least believe in the Scriptures. The distinction between these two phrases will appear later. Personally, I believe the Scriptures. That is to say, I believe every record they contain is absolutely true or credible as a record. But that position is not necessary to the present argument. For the present argument it is only necessary to believe that the Scriptures are the source or foundation of the Christian faith. Paul believed and taught that. He said, "I delivered unto you how that Christ died for our sins according to the scriptures." "He rose again the third day according to the scriptures." The Scriptures were Paul's authority for what he said, the basis for the faith he delivered, that he taught to others. Hence, in Paul's mind, the Scriptures must have been divinely given, or, to express it in another

way, the Bible must have been a revelation from God.

But if the Bible be a revelation from God, then it must have been an intervention in the otherwise continuous development of things. It must have been an intervention in the natural processes of thought, a gap, a break in that continuity so vital to the evolutionary hypothesis.

As already premised, one need not discuss the nature or extent of inspiration in order to establish this. One may hold any theory of inspiration that he pleases, so far as this argument is concerned. Nor is it a question of the interpretation of any particular passage or book of the Bible. One may be a Calvinist or an Arminian, a premillenarian or postmillenarian, it matters not. And further still, it is not even a question of a longer or a *Shorter Bible*. Professor Kent's Bible will answer in this case. It is simply the question of a Bible. *Have we a Bible?* If any revelation of the kind, longer or shorter, verbally or otherwise inspired, has come from God, then the man who believes that cannot be an evolutionist. Why? Because what thus came into being as a revelation from God was something that had not existed before. The Bible, in other words, was neither an outgrowth or a development of what preceded it. It broke into the continuity of things, and in doing that it thrust the theory of evolution into the discard.

2. *A Christian must believe in Christ.* And if the expression may be forgiven, He may not be any kind of a Christ that men may conceive or imagine in whom he must believe. No fictitious Christ, no ideal Christ, but the Christ of whom Paul speaks. "I delivered unto you \* \* \* how that Christ died for our sins \* \* \*. And that he was buried and that he rose again the third day. \* \* \*. And that he was seen \* \* \*." Here is a real historic being of whom certain marvelous facts are recorded.

Personally, I believe that Christ is God. "Very God of Very God," as the Nicene creed says, but that is not the question here. For the sake of the argument, we might momentarily waive the question of Christ's Godhead.

Personally, I believe that He died as a substitute for a guilty race, a vicarious sacrifice to divine justice, but that is not the question here. For the sake of the argument we might accept any lower view of the atonement. We might think of His dying only as an example or a martyr, if you please.

Personally, I believe that Christ arose from the dead in the body which was placed in the tomb, but that is not the question here. For the sake of the argument, one might almost be willing to speak of a "spiritual resurrection," manifest contradiction though it be.

All these great and fundamental questions might be waived or set aside and for the moment we might speak of Christ only as a new and perfect type of the spiritual man. A man who spake as never man spake. A man who did as

never man did. A man who loved as never man loved. A man who lived as never man lived. A man who was tempted in all points like as we are, yet without sin. A man of innocence not only, but a holy man, positively holy. We might limit our understanding or our appreciation of Christ to these things, and then we might raise the question, Whence came He? "What think ye of Christ?" How shall we explain such a man? I say nothing about His virgin birth just now. I simply ask the question, How shall we account for Christ? And I place the responsibility for an answer where it belongs.

Recently, I read a sermon on this subject by a Dr. Williamson, of Pennsylvania, who quoted a Darwinian as saying that Jesus was simply the outflowing of a race that had been developing for millions of years. Then Dr. Williamson asked, "If that be true, why was there only one Christ and not a multitude of Christs at the outflowing of the race? And moreover, how did Christ happen to come at a time when, as historians record, the race had deteriorated both physically and morally? Finally, why are there not today, two thousand years after Christ, a great multitude of men who are an improvement upon that particular Christ?" Such an improvement is what evolution would lead us to expect. Why is it not so?

There can be but one reply, namely, that the Christ of Bethlehem and Nazareth, the Christ of Gethsemane and Calvary was Himself a miracle. And if a miracle, then a gap, a break in the continuity of things. Like the Word written, so the Word incarnate was not something that had before existed. He was not an outgrowth or development of what preceded Him. He broke into the continuity of things, and in doing that He thrust the theory of evolution into the discard.

3. *A Christian must believe in redemption.* He must believe in redemption needed and in redemption accomplished, for Paul says: "Christ died for our sins \* \* \*. He was buried \* \* \*. He rose again \* \* \*. And he was seen \* \* \*." He does not say here what he says in his letter to the Romans, namely, that Christ "was raised again for our justification" (4:25), but it is implied of course. Christ's resurrection, in other words, was "the demonstration, the warrant, the proclamation of His acceptance" by the Father as the propitiation for our sins (Bishop Moule).

But now if "Christ died for our sins," then we are sinners, and helplessly and hopelessly so. There could have been no other escape from the consequences of our sin than the death of Christ, or else so great a sacrifice would not have been required. For even if Christ's death were thought of only as that of an example or a martyr, it were still an awful sacrifice.

On the supposition therefore, that men were sinners in need of a supernatural Saviour and a supernatural salvation, is it not evident that they



could not represent a rising race? Must they not be a fallen race? According to this, men are not coming up from a lower development in creation but almost the very opposite. Man in his natural state, in other words, does not represent an ascent but a descent. As others have expressed it, he is not an evolution but a devolution. Evolution says that man has come up from the brute, and that whatever there is imperfect in his nature was brought with him from the animal world, hence he is growing better all the while. If this be so, how can man be considered a sinner? And what responsibility has he for his misdeeds? And how does he require any redemption? Is he not to be congratulated on his progress rather than punished for his declension?

My friends, evolution may be true. Let us assume it for the moment. We are not discussing the objections to it from the scientific point of view. That will come at another time. All that we are insisting upon at present is that a Christian cannot be an evolutionist. An imaginary evolutionist, as another speaks of him, may call himself a Christian, but a real Christian cannot imagine himself an evolutionist. Why? Because a Christian must believe in the Scriptures, he must believe in Christ, he must believe in redemption. He must believe in some other things, but these three are what Paul is here setting before us as the definition of Christianity, and these are enough. These things are supernatural. They are gaps, they are breaks in the continuity of development. The first requirement of continuity is that nothing shall happen in nature that

is opposed to the course of nature, and all these things have so happened, or else Christianity is a fake. All these things have so happened, or else our preaching is void and your faith also is void. Yea, and we are found false witnesses of God. Do you believe that? Are you prepared to assent to that? Until you are so prepared to do, you are not prepared to call yourself an evolutionist.

### III

#### An Evolutionist and a Christian Contrasted

I have recently read *Life and Confessions of a Psychologist*, the autobiography of G. Stanley Hall, the first president, and indeed the creator and builder, if he was not the founder, of Clark University. President Hall was born and nurtured in a New England home. His parents were godly people. The environment of his academic and college days was Christian. He thought himself converted in his youth and united with the church. He even began to study for the ministry not as a vocation indeed, but as a profession. Then he went to Germany to further himself in philosophy and especially his chosen field of psychology and pedagogy. "I came home," said he, "feeling that I had attained maturity in my religious consciousness. I had felt the charm of pantheism, of agnosticism, even of materialism. But the only whole-hearted scheme of things I had accepted with ardor and abandon was that of an evolution which applied no whit less to the soul than the body of man. This was bedrock." (p. 222.)

What kind of a building did G. Stanley Hall erect on this bedrock? "The hated Puritan Sunday \* \* \* now became a day of joy and holiday recreation." "The teetotalism in which I had been nurtured went the way of the old Sabatarianism and I came to love beer." "Hitherto girls had played an extremely small part in my life, but more than one German fräulein appeared to me in a new way and I cultivated several," and more to the same point.

How did G. Stanley Hall end his days? He died a year or two ago, and one of his devoted students and a near companion, Lorine Pruette, tells us in *The Century* what his outlook was on the beyond, and what was the evaluation of his earthly accomplishments when the silver cord was loosened and the golden bowl broken. "He enjoyed so the good things of life," said she, "from the perfect dinner to the perfect symphony! There was so much yet for him to do! His finest book he saw shaping itself in the future, and death for him held all the horrors of annihilation, destruction of that keen brain, reduction to nothingness of all that stored wisdom he had won through the years."

That is the logic of evolution. I would put alongside of it the valedictory of the great apostle who told us the meaning of Christianity:

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

## Paul the Unashamed

Rev. John Humphrey, an evangelist under the direction of the Committee on Evangelism of the General Assembly of the Presbyterian Church, U. S. A.

### A Sermon

"SO, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16).

Jerusalem was the seat of the world's religion, Athens the citadel of its culture, and Rome the center of its power. In all these strategic centers Paul must preach the gospel. To the ceremonial Jew with his religion, to the polished Greek with his philosophy, to the proud Roman with his government and militarism, Paul must declare the unsearchable riches of Christ.

The gospel was a fire in his bones. It was the imperial and impelling passion of his life. "Woe is me if I preach not the gospel." The establishment of the Christian church, its doctrinal position, its governmental polity, its territorial conquests and invincible passion are largely due to the heroic and tireless labors of the great apostle.

Here is Rome, proud, defiant, seated on her seven hills, mistress of the world,

inventor of the cross, slayer of the Nazarene and patron of all vice, yet Paul declares: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

### I

#### Why Paul Might Have Been Ashamed

##### 1. He was in the minority.

"The voice of the people is the voice of God" is a false dictum; nevertheless, a man feels sensitive when alone. He was completely ostracized. "At my first answer no man stood with me, but all men forsook me." "Demas hath forsaken me having loved this present world." Loneliness is a penalty which the truly great must often pay. Even Jesus was not free from this exaction. The range of His vision, the nobility of His purpose, the purity of His character, the supremacy of His teaching and the universality of His mission put Him in a sphere where reciprocity was impossible. "He came to his own and his own re-

ceived him not." He suffered the loneliness of a towering mountain peak which is isolated by its very grandeur.

But the consensus of opinion has great weight. The multitude is like an avalanche, it sweeps everything before it! Only a fool will defy the mighty, marshalled, militant majorities. But Paul is willing to "be a fool for Christ's sake," and with a despicable few, he scales the ramparts of ancient civilization, and plants there the lowly standards of a despised Galilean.

The world, however, owes its mightiest movements to men of lonely minority—to men who dared to face the unnumbered hosts, and usher in the glory of a new regime. Though lonely, and deserted, Paul shook his fist in the face of a godless world and empires fell before him. Thank God for Paul at Rome, Joseph in Egypt, Daniel in Babylon, Savonarola at Florence, Luther at Worms, and the modern defenders of our faith and the worthy pioneers of every righteous movement!

##### 2. He was identified with a contemptible Nazarene.

Paul had whereof he could boast.

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He could boast of his ancestry, citizenship, scholarship, association and prospect. Jesus had no political position, no social status, no educational distinction, no ecclesiastical prestige. Men said contemptuously: "Can any good thing come out of Nazareth?" Indeed He was "as a root out of a dry ground," "the stone which the builders rejected," an outcast among men! Finally He died as a malefactor on a cross. Now the cross was never used by the Hebrews, nor was it ever used by the Romans on which to execute a citizen. It was reserved for the slave, the outcast and the criminal, and thus became a symbol of the utmost shame and contempt.

Yet Paul takes Christ as his champion, and the cross as his symbol saying: "God forbid that I should glory save in the cross of Jesus Christ by whom the world is crucified unto me and I unto the world!" With this despised standard, he snatches the scepter from established kings, and into the teeth of the imperial city itself he flings this immortal challenge!

### 3. *He was universally opposed.*

Every man's hand was against him. His acceptance of Christ involved a complete reversal of his former position, a repudiation of all precedent and prospect, a forfeiture of all friendships, and finally the sacrifice of life itself. Paganism, Judaism, and Mammonism were all against him. His gospel was a stone of stumbling to the Jew; it was foolishness to the Greek; it was a rock of offense to the barbarian. Never was a cause so unpopular. Its origin, Founder, adherents and claims were subjects of ridicule and contempt yet he knows that "the gates of hell cannot prevail against it," and across the Adriatic he hurls the ringing challenge and the throne of the Caesars trembles at his word.

## II

### Why Paul Was Not Ashamed

#### 1. *This gospel was divine in its origin.*

It was not a human production. In nature, design, scope, and result it was unique. It has no prototype or parallel. It outreaches the boldest concepts and ideals of man. The highest product of Grecian thought pales before it like a flickering taper in the noontide sun. The best preachments of men are like the incantations of the magician in comparison with it. Here is the stamp of authority, the incontrovertible word of God. All human law, philosophy and ethics appear like idiotic babblings before the basic knowledge, the high import, and majestic sweep of the gospel of Jesus Christ.

The great nations of the earth were laid under tribute to it, for the Jewish synagogue, in the providence of God, had prepared an atmosphere of inquiry and worship. Because of the wide sweep of Macedonian conquests, there arose the fulness and flexibility of the Greek language which was to give it its needful vernacular; and Rome by her engineering feats, and constructive genius was to give it a highway of travel and expansion. Thus the God of nations prepares

the way for the promulgation of His truth!

Amidst the uproar at Jerusalem Gamaliel said: "If this counsel or work be of man it will come to naught, but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Here then was something conceived in the heart of God, made patent and potent by the demonstration of the Spirit. It possessed a distinction, a direction, a dynamic peculiar only to the infinite and in the sublime consciousness of this high origin and destiny Paul declares: "I am not ashamed of the gospel of Christ."

#### 2. *It was irresistible in its conquests.*

In his lonely exile at St. Helena, Napoleon said: "Caesar, Charlemagne and I established empires by force and they have perished, but Jesus Christ established an empire by love, and it will remain forever." Whether viewed in the terms of kingdom, church or gospel, here is an invulnerable system against which the gates of hell cannot prevail. The gospel is the embodiment and expression of a redemptive plan which finds its consummation in the enthronement of our Lord "before whom every knee shall bow and every tongue confess."

It is the great revolutionizing force in the life and thought of the world. Imperial, impregnable, impelling, it asserts itself with an invincible authority everywhere!

In less than three hundred years the contemptuous cross had supplanted the proud eagles of the Roman Empire. "Whithersoever the river floweth there is life." The only cleansing, disentangling, vitalizing and fructifying thing in the world today is the gospel of Jesus Christ! Even men and systems that deny its character and claim draw their blasphemous breath from its own bosom! Like Joseph's bough that reacheth over the wall, or like the rain that falleth on the just and on the unjust, it distributes its benedictions everywhere. It is the only thing that holds the fabric of life together. Its believers are the salt of the earth and save our earthly systems from rotting in their noisome and noxious putrefaction!

It survives the shock of time, the impact of ungodliness, the presumption or perversity of its misguided friends, and all the incessant demands of a changing world. Demands are made upon the Mediterranean Sea and it constantly loses volume, but through the Straits of Gibraltar it ever draws upon the inexhaustible tides of the Atlantic, and, through Jesus Christ, this gospel feeds on the boundless tides of the infinite and knows no depletion or defeat whatever.

What questions this gospel must answer, what situations it must meet, what deep seated wrongs it must correct, what awful calamities it must avert, yet how timely, how resourceful, how un-failing it ever is! How well meaning friends have tried to cramp it within their little ecclesiastical molds, reduce it to a petty shibboleth, or subordinate it to their own personal aggrandizement,

but with rare catholicity and conquest it smiles at all our puerilities and perversities and retains its kingliness and majesty!

#### 3. *It was so transforming in its individual power.*

To the Jew, the Greek, or the Roman it was "the power of God unto salvation to every one that believeth." Destined to encompass the nations and prepare a habitation for its returning King, yet astounding and beneficent was its operation in the life of the individual.

It was to penetrate the long exclusive realm of the Jew and extend itself far beyond his cherished dominions. "To the Jew first and also to the Greek." The Jew was a monopolist, traditionally, territorially, and sacramentally. To him belonged the oracles and the covenants, yet within his own rigorous regime there are foregleams of Gentile recognition. Many widows were in Israel in the days of Elias, but unto none of them was the prophet sent save unto the woman of Sarepta, a city of Sidon. Many lepers there were in the days of Elisius, but none of them was cleansed save Naaman the Syrian. From these earlier gleams we now come into the full light of the morning which sheds its beams on Jew, Greek and Roman alike.

But as no nation must be overlooked, neither must the solitary individual be forgotten. Today the ends of the earth are brought together. We regard life en masse. There is a congestion, competition and callousness which sadly disregard the individual. He moves pathetically in his own lone orbit. We have no time for his distinctions. His idiosyncrasies are forgotten, his needs and perils as an individual are ignored. If he cannot keep up with the mad procession or adjust himself to a soulless system, he dies by the wayside, unmourned and unwept.

But thank God this is a gospel for the individual. "I am poor and needy, yet the Lord thinketh upon me." The phrase "everyone that believeth" contains a sympathetic recognition of the isolated unit, the detached and the deserted. The Greek is the lonely man on the outside, and still farther away is the persecuting and pagan Roman. Each distinct in antecedent, temperament and outlook, yet each provided for in the minute and searching power of this glorious gospel. Mrs. Julia Ward Howe told Charles Sumner that she wanted him to meet a distinguished friend of hers, but the bored and surly senator replied: "I have long since outgrown my interest in individuals," to which the witty woman retorted: "Oh, indeed, even God Himself has not advanced that far." Here is a gospel for the individual, and, emerging unseen from the godless throng, the timid, trembling soul may touch the hem of His garment from which a saving virtue flows to make the wounded spirit whole. As wide as the universe, commensurate with every need, cognizant of the man who is separate from his brethren, and the only hope of the embattled soul; no wonder the exultant apostle cries: "I am not ashamed of the gospel of Christ!"

# The Sign Gifts

By Rev. Charles C. Cook, Upper Montclair, N. J.

**I**N THE controversy concerning the "Sign Gifts" in the church (1 Cor. 12:8-10), whether they are still existent, or can be or should be reproduced, there is one consideration that seems to be overlooked, but which, if given attention, would still all discussion. The consideration is this: These are *gifts*, and as a gift is a bestowment with which the recipient has nothing to do except to *receive* the gift, it follows that the whole matter involves God's action and that alone. If He now bestows these gifts then they are in manifestation and require no championing, as they will speak for themselves. It only becomes a matter for us to observe who possess them and where they are in practical operation.

Does not this sum up the logic of the situation?

## The Gifts in Which Interest Centers

Are those of healing, miracles, tongues and interpretation. The healings in the early church were miraculous, but as "miracles" are also specially named, it is right to believe that by the use of that word other kinds of supernatural workings are meant. But as no one seems to have such in mind in the discussion we are left with only the gifts of healing and tongues in view.

Taking up, first, the gift of healing, a remarkable fact confronts us, viz., that no reputable Christian makes a claim to its possession. Occasionally there arises someone like Schlatter, in Colorado, or the colored Brother Isaac, in Louisiana, who for a short time becomes a newspaper sensation as a miraculous healer, but the claim soon collapses and the item fades in the limbo of other farces.

Even though the claim is often made for those prominent in the modern healing movement that he or she is daily, or nightly, healing the diseased, yet the principals make for themselves no such claim.

Let this be emphasized—that among the well-known divine-healing exponents

## Not One Lays Claim to the Gift of Healing!

Rather, the writer has either heard them disclaim the possession of this gift, or read their disclaimer, though devoting themselves to the doctrine of present day healing of the body through the merit of our Lord's atonement.

Where then shall we look for the practical manifestation of this gift? The looking is useless, for if no one acknowledges the possession of the gift, and if, as would follow, there is no practical manifestation of it, then the only conclusion is that God is not now bestowing it. Also logically following this is the fact that God alone is responsible for its cessation, and accordingly, the controversy, if continued, must be with Him!

As to praying for its bestowment or restoration—this does not seem to have any scriptural warrant, nor the seeking to become endowed with it by living a holy life, which is incumbent on every Christian anyway, and is not to be used for the purpose of earning something extra from God by works of merit.

At least there do not seem to be any such instances in the Scriptures. On the contrary it is plainly stated, "But all these worketh that one and self-same Spirit dividing to every man severally as he will" (1 Cor. 12:11). The great characteristic of Bible healings was that they carried their proof with them; they were instant and complete, and seldom, if ever, disputed by even malicious opposers of Christianity.

It is just here that the cause of

## Truth Has Often Been Weakened

in the house of its friends, who, moved by a sincere desire to show the supernatural power of revelation in the face of a materialistic age, have resorted to the alternative of forcing miraculous demonstrations of it. The most notable instance of this stands forth in the case of that godly and able man, Edward Irving. He was perhaps the most learned and saintly among all the modern exponents of the miraculous gifts, yet as the pathetic story of his life is read, it is seen in what a disastrous failure ended the endeavor to restore the apostolic church.

How else can it be when man undertakes to secure results, however desirable, that do not lie in his province to accomplish. The gifts desired are God's and their bestowment is subject to His sovereign will, and not dependent on man's holiness nor devotion.

But even if these qualities were essential requirements for the reception of the gifts the argument still fails, for the reason that there are in God's ever increasing church as saintly souls, and perhaps more of them than at any time in its history.

Besides this, according to the New Testament, these

## "Sign-Gifts" Were Not Continuous

even in the early church. Paul himself did not always possess the power. In Acts 9:11, 12 we read of "special miracles" wrought by him, and of the virtue in his body by which healing was conveyed to the sick by handkerchiefs that had been pressed to it, and yet later, he failed to exercise the gift in the cases of Trophimus, Timothy and others.

As to the gift of tongues the case differs from the foregoing in that many now make the claim for its possession. This they may safely do, for in contrast with the gift of healing where failure to accomplish would instantly disprove the claim, tongues being unintelligible, the claim to its possession cannot be set aside as false to those who wish to

believe in the reality of the confused sounds.

Then too, these believers will adduce—what they consider—proof from "interpretations," though they must admit that this evidence is weak, inasmuch as it is yet to be shown that among the "manifestations" there has ever appeared a single message of any consequence.

The proponents of "tongues" are usually guilty of a serious fault in claiming that tongues are an essential proof of the reception of the Holy Ghost, the logical corollary of which is their boldly averred error that those who do not speak in tongues have never received the Holy Spirit. This position opposes all New Testament teaching on the subject, and it would deny salvation to myriads of the greatest saints who ever lived!

In conclusion then we find that

## God Alone Is Responsible

for the non-manifestation of the sign-gifts. They are entirely subject to the will of the great Giver, and if He has not bestowed them all discussion should automatically end. He alone can answer the question—Why?

Also, that when men seek to re-establish apostolic conditions they undertake a work of supererogation which—even though the purpose be that of proving to the world that the supernatural is still in operation—will surely end disastrously. The best they can do will be an artificial, fanatical imitation based on false claims and erroneous doctrines, and likely to be accompanied by satanic influences. This some sincere but too credulous souls have already found to their sorrow.

*Sound  
Religious  
Instruction  
Via  
Radio  
from  
Moody  
Institute  
See  
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Moody Bible Institute Monthly



# Christianity Without the Name

By Rev. Charles Frederic Sheldon, D.D., St. Louis, Mo.

**I**N a recent issue of *The Literary Digest* there is an account of a new organization in Turkey, the object of which seems to be the Christianizing of the Turks without using the term "Christian," a sort of remodeled Y. M. C. A. under another name.

It has been started by a man who was formerly doing Y. M. C. A. work in one of the Turkish cities but who, because of the aversion of the Turks to all that savors of Christianity as manifested by the so-called Christians, has decided to cut out the word "Christian" and call the new organization "The Turkish-American Club."

The outcome of the experiment will be watched with interest. This effort

to Christianize the Turks and bring to them the blessings of the Christian religion without letting them know what is going on raises a question in the minds of people who are interested in the salvation of the unsaved beyond the seas.

Can Jesus Christ be effectually presented to the lost Turks, or other peoples, in any other character than that of the Son of God, crucified and risen for the salvation of sinners?

Can the gospel of Jesus Christ be preached in a camouflaged form? What will the leaders of this new "club" tell the unsaved Turks concerning Jesus Christ? Will the presentation of Him be of the modernistic sort that presents Him as a good and a great man, but only

a man? Will these teachers tell the Turks that they are to be saved from their sins by being better Turks than they have been in the past? That all they need is to set to work and build, each for himself, such a character as Jesus builded; just to follow the highest ideals, live honorable lives and so climb up to godlikeness?

In other words, can the Turkish-American Club take the place of the church of Jesus Christ in the work of saving the lost? Can its officers and teachers take the place of the true missionaries of the cross?

Is not the cunning and the subtlety of Satan manifest in the bringing into existence of an organization such as this?

## Will Our Civilization Survive?

By Professor J. Henry Allen, Phillips University, Enid, Okla.

**T**HIRTY years ago the people of the United States generally believed that our nation as a republic would endure for many centuries. As Rome believed that she would be supreme forever, so we were confident that our civilization would stand the test of time. But today conditions are different; and the thinkers upon great questions of sociology, economics and religion entertain grave apprehension as to our country's future.

The great World War showed conclusively that all our boasted civilization is but a thin veneer over our primitive instincts, which, lying dormant, are ready on provocation to spring into action with terrible fierceness and cruelty.

We boast of our Pilgrim fathers; and rightly we think of them with honest pride, almost reverence, for they came to this country not for wealth nor power, but for freedom to worship God. Yet, how many of our people, what per cent of our American population, how many fathers and mothers, sons and daughters, are following in the footsteps of our Pilgrim fathers, whose dominant motive force was allegiance to their God?

Theodore Roosevelt, that stalwart defender of the best things for the good of the people of his beloved country, had on his library table as one of his most frequently read books one which described Rome just before her fall. With almost prophetic finger he pointed out the striking similarities between Rome then and the United States now.

As wealth has grown into gigantic proportions, we see all around us pitiable examples of the fact that a weakening of morals and an increase of crime ever keep pace with the acquisition of private and national riches. The home ties are not so strong, and respect for God and for our fellow men decreases with the accumulation of wealth.

To fully appreciate these facts, compare the daily press of twenty-five years ago with that of today. Notice two things—the great increase in the number of crimes and the comparative lightness and unconcern with which intrigues, divorces, murders and dishonesty in high places are mentioned, as if they were a matter of course.

Let us ask ourselves the question, How can our country's future be safe-guarded? The answer comes in no uncertain tones: By religious education which shall reach the children of all classes. The daily reading of the Bible in all the schools of our land with intelligent non-sectarian comment and a constant holding up before the pupils of a high Christian standard of living is the solution of the complex and difficult problem which confronts us.

Many say that religious instruction should be given in the home. It should, but it is not in the majority of our American homes. In our large cities a very small per cent of the people attend church and Sunday-school.

Students of psychology know that the lasting impressions which mold the characters of the young and shape their destinies are received at an early age. Teachings which are given to children under ten years old are the important factors in their moral training, the foundation stones of character building.

In view of this fact, how could any one object to the reading and the teaching of the Bible in our schools? If the Bible were read and its principles taught throughout the length and breadth of our land, the next generation would be, with very few exceptions, God-fearing, law-abiding citizens. This remedy, and this alone, will save our civilization.

May each one of us who have children growing up with dreams of the future, each one of us who loves his country,

each one of us who loves his God, make this matter a subject of special prayer and with God's help and guidance do everything possible to place the Bible in the schools.

If the religious education of our children is neglected, our civilization will go down. If it is nourished and cherished and made universal, our civilization will endure and will have a glorious future; for the eternal God, "with whom is no variableness nor shadow that is cast by turning," tells us in His Holy Word, "Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

**WE WILL be pleased to send sample copies of the Moody Bible Institute Monthly to the friends of our readers upon request.**

**Will you send us a list of names of your friends who might become interested?**

# Harbingers of Revival in China

By George T. B. Davis

**I**N the midst of the darkness and chaos in China, there are rays of light that are harbingers of revival. The very turmoil of war and looting and brigandage is making the people seek for something that will give rest of soul and peace of mind in the midst of distress and uncertainty.

Professor James Peng, of Nanking Theological Seminary, was recently interpreting for me as I spoke to some hundreds of soldiers in the Y. M. C. A. at Nanking. As he saw how the Spirit of God seemed to be moving upon the hearts of the men, he said:

"The attitude of the Chinese people toward Christianity is very different today from what it was five or six years ago. Then the people wandered in and out of meetings utterly careless, and indifferent. Today, however, all this is changed. They attend meetings in large

breaking to see the listlessness of most professing Christians here, after being in the midst of the first century fervor of the Koreans. But gradually the tide has been rising. Now not a few are getting the Korean passion for souls. Our work among the soldiers during the recent war was most encouraging. I am convinced that a great spiritual awakening is coming to China."

From Shantung Province comes tidings of a real work of grace. The awakening is in a village in a district under the direction of Rev. Charles H. Yerkes of Yi-hsien. He kindly gave me some facts about the movement. It is carried on almost exclusively by the Chinese with only occasional visits from foreigners. It sprang up in answer to prayer, and prayer is the chief feature of the revival.

## A Praying Farmer

The human leader is a fairly well-to-do

prayers are definite petitions for special objects brought before the gathering and offered by young and old with freedom and fervor.

The final service of the day is from six to seven o'clock. Those attending the prayer meeting remain for a unique and interesting closing hour. It is a Scripture repetition meeting. There is no leader, but one after another goes quietly to the front, repeats a verse or a paragraph, or perhaps half a chapter of Scripture, that they have learned that day, and then sits down. Everybody present takes part. First the men and boys go forward, one by one, followed by the women and girls. A few people, who are too ignorant to learn a verse of Scripture, say a few words instead.

The people say that farmer Cheng, the moving spirit of the revival, spends about eight hours a day in prayer. This



"Beautiful Christian Church" at Sayon, China, Showing Entrance

numbers, and listen most attentively. Now is the time to work strenuously for the salvation of China!"

When I asked the reason for the change in the attitude of the people toward the gospel message, Professor Peng said: "It is chiefly due to the political chaos. In the midst of the political turmoil and unrest the people want something stable, something that will give peace, and they are turning to the gospel to seek for it."

Later, I was talking with Rev. William Taylor, a well known missionary of the China Inland Mission, who has charge of their work throughout one of the provinces of China. He, too, said that he had noticed a new interest in the gospel, especially during the last three years. And he gave the same reason, the political turmoil, as the cause of it.

In speaking of the rising tide in China, Mr. P. L. Gillett, secretary of Y. M. C. A. in Nanking, said: "When I came to China ten years ago, after working for a good many years in Korea, the difference in the spiritual pulse of the people was most noticeable. It was almost heart-

farmer in the district. He preaches but little, but devotes himself to prayer. He rises early and goes to the village church. At five o'clock he rings the church bell as a rising signal for those who wish to attend the general prayer meeting half an hour later. While waiting for the larger meeting, he and a few others intercede for God's blessing and help. At five-thirty, about forty people assemble, and pray earnestly for an hour or so for the unsaved, for a gracious outpouring of God's Spirit, and for whatever topics are presented.

The next meeting of the day, during Mr. Yerkes' recent visit to the village, was a special prayer meeting at twelve o'clock to ask God to prevent a threatened war in their district, and to protect them from being looted. Some ten thousand soldiers were within a few miles of them, and a battle was imminent. But prayer was answered. The war was averted and the village was unharmed.

Still another prayer meeting is held at five o'clock in the afternoon. This is attended by about eighty people. The

includes the various meetings in the church that he attends, and family prayers in his own home, and prayers at the two government schools, as both the teachers of these schools have been converted.

But, Mr. Cheng is only one of those who are filled with the Spirit, and on fire for God. A girl in the church, not more than seventeen years of age, and quite illiterate, speaks and prays most fluently. She was engaged to a young man who was not a Christian, nor any of his family. For two years, she prayed for their salvation. Now the entire family have become enquirers and the girl is married. The mother-in-law has become a leader, and has had a number of visions. In one of them she heard the most wonderful singing.

## The Village Fulfills Its Name

While prayer is the mainspring of the awakening, the activities of the people are not confined to intercession. They go out in small bands to the neighboring

villages witnessing and preaching. Recently, as a result of their prayers and evangelistic efforts, and of special meetings held by a missionary who came to see the work of grace, over one hundred new enquirers were enrolled from eleven nearby villages.

The very name of the place in which God is working so graciously, is curiously prophetic. It is "More Righteous Gully." In days gone by, the village was anything but righteous. It was the home of a man who some years since, robbed a consignment of silver nuggets that was being transported by a government official. Later he was caught and killed and two of his family were crucified on the walls of the town. The name of the village is probably at least 700 years old, and at last it has become in truth the "More Righteous Gully."

Another significant sign of spiritual awakening in China is the formation of hundreds of prayer circles to intercede for the unsaved, and for an outpouring of God's Spirit. In Peking, in one mission, 120 of these praying bands were started about six months ago. It was recently reported that practically all are still going on, and that much blessing and spiritual quickening has been brought to pass through them.

In Nanking there are over 1,000 members of these prayer bands. The bands are very small, having a membership usually of four or five or six including the leader. They meet in homes and schools and churches. A missionary recently told me that his church in Nanking has never been in such a flourishing condition as since the formation of the prayer circles, and that the Chinese pastor had never preached with such power.

The great majority of the prayer circles in Nanking are in connection with schools, and meet daily for a brief period of intercession and Scripture reading or repetition. It was my privilege recently to attend a rally of over 500 leaders and members of these praying bands. Reports were given of how prayer had been answered for the salvation of souls, for the healing of the sick, and for protection in war. A young man in the middle school of Nanking University said their prayers were answered in two ways: first, they prayed for the safety of Nanking several weeks ago when

times were very dangerous; second, they prayed for twenty students, and these twenty students had all become Christians.

Another, a young man from one of the middle schools said they had organized prayer groups among the government school students as well as among their own students, and have organized volunteer bands. They had been praying for their country and for the safety of Nanking; and their prayers had been answered.

#### Eager for the Bible

Still another token of the rising tide of spiritual interest in China is seen in the eagerness of the people for the Word of God. All three of the Bible societies working in China report record circulations of Scriptures for the past year. It is peculiarly providential that just at this time of rising spiritual interest a movement has been inaugurated, to distribute a million copies of the New Testament in China. The chief aim of the campaign is to reach the unsaved with the Word of God, especially students, soldiers, policemen, prisoners, railway and postal employees, government officials and employees, farmers, merchants, and other largely unreached classes.

The plan is not an indiscriminate distribution, but a wise presentation of the Word, preceded by a great volume of prayer, and accompanied by careful personal dealing with the unsaved, and with an appeal to accept Christ as a personal Saviour. Furthermore, the books are only to be given to those agreeing to read and carry them.

During the past twelve months tens of thousands of neat clothbound copies of the New Testament have been distributed in China on these two conditions of reading and carrying, with most gratifying results. Indeed, in some cases the results have been little short of amazing. In two model prisons in Peking about 800 Testaments were presented to the prisoners. Within six months more than 100 of the men that received the books were released before their term of imprisonment expired. Large numbers of the men became Christians.

#### A Prisoner's Testimony

Nearly a year later one of those who had received a Testament gave this testimony: "Before I came to the prison

I was a bad man. Since receiving the Testament I have read it and carried it every day. I have also accepted Christ as my Saviour, and now my heart is full of peace and joy." Then, almost in tears he continued: "My family are not good people., When my father and mother come to visit me I exhort them to receive the doctrine, and now they have begun to believe."

The prisoner spoke with such earnestness and simplicity that at the close of the service we looked up his record and found he had been committed to prison on the charge of murder. The prisoner kindly gave me the Testament he had read and carried so faithfully. In the book there was a meditation he had penned expressing the new-found joy of his soul through the presence of Christ.

He wrote: "Although I am poor I am glad to learn the doctrine of Christ, and my heart rejoices. My heart is sorely troubled when I think of how the Lord suffered on the cross for me.

"The Lord gives me peace! The Lord gives me peace! The peace which the Lord gives is altogether different from the happiness which the world gives; and which men cannot take away. Peace is in heaven!"

It is probable that never before in the history of mission work in China has there been such an opportunity as is presented today for praying and working for the salvation of this great and needy land. And never before has there been such a providential moment for a nation wide distribution of the Word of God. More of the people can read today than ever before. They appreciate the printed page perhaps more than any other nation. Millions of boys and girls are now in the government schools and their joy at receiving a copy of the New Testament is almost unbounded.

God grant that everyone who reads these lines may pray earnestly and daily for a great spiritual awakening in China; for an outpouring of God's Spirit upon the missionaries and pastors and Christians; and for the spreading of a million New Testaments throughout the length and breadth of the land. Neat cards, containing a suggested prayer for revival in China, are being issued, and may be secured from The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

## Cheering Words From the Holy Land

By Rev. A. W. Payne, Haifa, Palestine

**J**EHOVAH, the Redeemer of Jacob, who will glorify himself in Israel, declares to Jerusalem: "Thou shalt be inhabited, and to the cities of Judah: Ye shall be built, and I will raise up the decayed (waste) places thereof" (Isa. 44:26).

Any visitor to the Holy Land and city who returns after a score of years cannot but be impressed with the actual anticipatory fulfilment of these predictions.

Although many have denied or doubted the ability of the Jews to do agricultural or architectural work, one can see this thing proceeding at a great rate before our very eyes in the land and city especially in the suburbs of Jerusalem, Jaffa and Haifa.

Truly the land may be described, since the British occupation, as "brought back from the sword," and it is becoming as "gathered out of many people," for Jews from all quarters of the globe contin-

ually reach its shores to stay, unlike the Christian and Moslem pilgrims and tourists who pay passing visits. It is also increasingly "a land of unwall'd villages, of those that dwell at rest and safely without walls, having neither bars nor gates" (Ezek. 38:8, 11). The desolate places are now inhabited and the dwellers (Yeshav) in the navel Eneq (Plain) of Esdraelon, have certainly gotten already cattle and goods (Ezek. 38:12). Thus the earliest and the latest



books of the Old Testament are being corroborated.

## II

Turning to the *people*, what wonderful progress they are making! If the books of Ezra and Nehemiah were written to impress the truth of the Lord's faithfulness concerning His prophecy to Jeremiah of a return after seventy years captivity, we cannot but be thrilled as we see the revival of the Jewish race in all the three divisions of the Holy Land, Judea, Samaria and Galilee, with more than a hundred different colonies and settlements where every form of modern agricultural, educational, artistic, and sanitary development is to be found.

The land of the Hebrews was one of the earliest titles of the Holy Land mentioned by Joseph in prison in Egypt, where he says, "For indeed, I was stolen away out from the land of Hebrews" (Gen. 40:15), and such it is manifestly becoming again. The common speech, the widely circulated press, the business transactions, the shop notices, the public signs, the conduct of law court and general administration, the use of this most ancient tongue as one of the official languages of Palestine, is an astonishing "sign of the times." Without doubt we believe there is a reference to this in Zephaniah 3:9, "For then I will turn to the people a pure language that they may all call upon the name of Jehovah to serve him with one consent."

Surely this return to the language was, in a measure, seen at the opening of the Hebrew University at the beginning of April this year, 1925. Before the ceremony the choir sang in Hebrew, "Out of Zion shall go forth the Law and the Word of the Lord from Jerusalem" (Isa. 2:3; Micah 4:2), and chanted the nineteenth Psalm telling of the glory of God in creation and of His Word in revelation. Rabbi Kook too, gave long quotations in Hebrew from many parts of the Old Testament, and prayed in Hebrew. Many of the addresses were in Hebrew, and Dr. Herz, the chief Rabbi of England, prayed a most fervent prayer for blessing on our King, and on our people, and on Israel and all nations, in Hebrew, ending with the triple priestly benediction of Numbers 6: 24-26.

Associated with the return of the chosen people to the Holy Land, and the holy language, is ever to be considered the prospect of their return to the Holy One of Israel.

## III

This leads us to a third point of progress of truth in Palestine, and that is concerning the Book, the Holy Bible. Isaiah 6 is a favorite Gentile missionary chapter, with its division of vision, mission and commission, but its first interpretation must be of Israel. It is quoted at least seven times in the New Testament as a proof of the temporary setting aside of God's ancient people with blinded eyes, deafened ears and hardened hearts.

But there is a word often too little emphasized which is a turning point—"until" (v. 11). "Then said I, Lord, how long? And he answered, Until the

to form an assembly of their own, all tell of the progress of the truth of the Word of God amongst them.

The reports from the London Jews Society in Jerusalem, with its hospital work, the Christian and Missionary Alliance with gospel services and women's work, the Scotch missions in Jaffa, Tiberias and Safad, the witness of the British Jews Society at the Mount Carmel Bible School, and the many individual workers all more or less employing believing Jews, give cause for great gratitude to God.

The movement amongst the Moslems and the Greek and Armenian Christians towards an evangelical spirit are also

most marked, as the workers of the Church Missionary Society, the C. M. A., and many individual American and English and European workers could testify.

We are only too well aware that apostasy is also growing apace in other directions. For example, a spirit on the one hand of domineering priestcraft and of communistic lawlessness on the other; false teachings of Bahaim, Mormonism, Russellism, Christian Science; and every kind of worldly pleasure and extravagance, so new to the steady moving listless characteristics of the ancient Orient under Turkish domination.

We see the morning coming and also the night, the dawn and the deepening darkness struggling, but when the enemy comes in like a flood, the Spirit of the Lord shall raise up a standard against him, the Redeemer shall soon come to Zion and turn away ungodliness from Jacob, and so all Israel shall be saved. The Lord hasten it in His time.



Inside the Jaffa Gate, the Principal Business Street Leading Into David Street, J.usalem

cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate (desolate with desolation). And the Lord have removed men far away and there be a great forsaking in the midst of the land" (vv. 11-13).

How exactly "the land that is desolate" as it has been described fitted in with this Scripture up till only a few years ago! But it is quite a misnomer today, especially in its midst, where the largest Jewish colonization movement is progressing. What is true of the place is true of the people. One of the most devoted Hebrew Christian missionaries working in the Holy Land, an aged brother in the Lord, told us very solemnly, "The face of the Heavenly Father is turning again towards His ancient people Israel." The fact that their eyes are opening and their ears being unstopped and their hearts softened is clear to every missionary laboring amongst them in this land.

The number of New Testaments they purchase, their attendance at classes for Bible study, the increasing body of Hebrew Christians, their desire to unite

**Sermons via  
Radio for the  
Shut-ins  
Will you help?  
See page 533**

Moody Bible Institute Monthly

# Jacob Deceiving Isaac\*

By Rev. John Dale Kempster, Tonica, Illinois

That truth is far stranger than fiction  
Is a statement we often have heard,  
But nowhere can better we see it  
Than in stories we find in the Word.

Of all the grave warnings that're given  
Here's one which in mind we should keep,  
Whatever a person now soweth  
Invariably here he shall reap.

The story is told us of Jacob,  
And the way that he practiced deceit;  
And though for a while he succeeded,  
It ended at last in defeat.

Rebekah nor Isaac were guiltless,  
For the fact can be easily seen;  
This tragedy wouldn't have happened  
If the parents less partial had been.

Rebekah adored her son Jacob,  
And Isaac for Esau did plan,  
And so it is easy, yes, easy to see,  
It is here where the trouble began.

But to hurry along with the story,  
Poor Isaac enfeebled and old,  
Was anxious to give his last blessing,  
And to Esau the plan is now told.

Rebekah, eavesdropping, soon hears it,  
And jealous with love for her son,  
Determines that Jacob shall have it,  
So tells him just what must be done.

Jacob must impersonate Esau,  
His father he now must deceive,  
Not counting the cost of deception,  
If he but the blessing receive.

So posing as Esau his brother,  
Before his blind father he kneels,  
Encouraged in wrong by his mother  
No straining of conscience he feels.

What pathos there is in the question,  
"Art thou really Esau my son?  
The voice surely soundeth like Jacob's,  
But the hands are of Esau my own."

The story declares they succeeded,  
The blessing by fraud they obtained,  
Nor thought of the wrong they'd committed,  
So long as the end they had gained.

But just retribution e'er cometh  
To people who practice deceit,  
For reaping must follow the sowing,  
With punishment fitting and meet.

Rebekah and Jacob succeeded,  
But frightful, indeed, was the cost,  
For Esau would not be placated,  
Enraged through the blessing he lost.

So Jacob, her dearly loved Jacob,  
To save his own life had to flee.  
Together they sinned and now suffered,  
And so evermore will it be.

For Jacob became a poor wanderer,  
Yea, homeless and friendless was he;  
Rebekah a heart-broken mother—  
What lessons for you and for me!

And so should we ever be tempted,  
A web of deceit to e'er weave,  
Let's think of the story of Jacob,  
For it never doth pay to deceive.

\*Copyrighted

## SEPTEMBER!

Vacations will be over—summer will be gone—and we will take up our duties for the fall and winter months with renewed strength and energy.

We are going to do a great deal of reading, and what is more profitable than keeping up with the current events and conditions in the religious field through reading the

### Moody Bible Institute Monthly

The *September Issue* will contain an unusually fine list of articles that will be only a foretaste of what is to come during the winter season.

First, the Editorial Column will contain one or two interesting notes on the "*Evolution Controversy*."

Then, there will follow a valuable study on "*Revelation*" by one of the greatest Bible teachers of Great Britain, W. Graham Scroggie of Edinburgh.

Dr. Gray is furnishing a devotional article on "*What the Bible Teaches about Prayer*."

An unusual article on "*The Revival in Russia*" translated from the *German for the MOODY BIBLE INSTITUTE MONTHLY*.

Don't let your subscription expire with the August number and cause you to miss this treat.

RENEW YOUR SUBSCRIPTION NOW!

## Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

### DR. J. B. PHILLIPS HONORED

Dr. Phillips took the Highland Park Baptist Church, Chattanooga, Tenn., in 1922, when the church did not have a church building. In a short time a handsome church building and a manse were erected. This church was the only one in the Association that met its pledge to the \$75,000,000 fund raised by the Southern Baptist Convention. On his birthday, June 8, he, being in Paris, Tex., was informed by telegraph that his salary had been increased from \$5,000 to \$6,000. He is the founder of the Chattanooga Bible Conference and a widely known fundamentalist.

### CHIEF OF POLICE COLLINS ON INCREASE OF CRIME

"It would seem that in an age of the highest advancement of education and civilization we have also reached the peak of villainy.

"What relation exists between these conditions is something for psychologist and alienist to ponder over. What encouragement criminals get in our own country from that inconsistent element of society which in one breath denounces lawbreakers and in the next orders a case of hooch from one of the most sinister of them, his pet boot-legger, or who is appalled by the number of fatalities due to reckless and incompetent auto driving, but thinks it is all right to violate speed laws himself, is a subject for self-scrutiny among many who would be shocked to be considered anything but good citizens."

—Chicago Daily News.

### BIG SEISMIC DISTURBANCES OF LAST 25 YEARS

Nineteen major earthquakes and eruptions have caused loss of life and property in various parts of the world in the last quarter of a century. Only one of these was in the United States. The larger disasters of this nature follow:

San Francisco, Calif., April 18, 1906; 452 lives lost; \$350,000,000 in property lost; 265,000 persons made homeless.

Japan, Tokyo and Yokohama, Sept. 1, 1923; 192,000 dead and missing; 102,000 injured; 580,000 homes destroyed.

Kingston, Jamaica, Jan. 14, 1907; 1,100 lives lost; \$25,000,000 in property damages.

Sicily and Calabria, Dec. 28, 1908; 76,483 lives lost; 1,100,000 persons made homeless.

Central Italy, Jan. 13, 1915; 29,978 lives lost; Avezzano destroyed.

China, Dec. 16, 1920; 200,000 lives lost; ten cities destroyed.—*The Associated Press.*

### HARRY EMERSON FOSDICK ACCEPTS A CALL

Dr. Fosdick was called to the pastorate of the Park Avenue Baptist Church, New York City, May 22, although there was spirited debate on the matter at the congregational meeting that confirmed the call. The conditions imposed by Dr. Fosdick were all accepted, as follows: That the church no longer insist on baptism by immersion; that membership be open to all Christians regardless of creed, and that the congregation build a skyscraper church near Columbia University, with living quarters, club rooms and other institutional features. This is the church to which John D. Rockefeller and his son, bearing the same name, belong, and of which Dr. Cornelius Woelfkin was the last pastor. The active pastorate of Dr. Fosdick will not begin until the fall of 1926.

### PRESIDENT MULLINS ON THE VIRGIN BIRTH

"Its historical foundations are secure. But it seems to me to be required by the spiritual symmetry of Christ's earthly career. It belongs with the sinlessness, the supernatural works, the death on the cross, the resurrection and ascension. The expert in the knowledge of living forms can reconstruct from a single bone the skeleton framework of an extinct animal. He works by the law of symmetry and proportion. Given the resurrection of Jesus, or His sinlessness, or any other of the supernatural features and the virgin birth falls into its place most naturally. It is required by the moral and spiritual symmetry of His character. If we insist upon an ordinary birth of two human parents for Jesus, while holding to the resurrection and other supernatural features, it is like trying to fit the bone of an antelope into the frame of a mastodon. 'But,' says the objector, 'what difference does it make whether he was born of a virgin or not?' I think it makes a very great difference in a number of ways. There is one point that I may emphasize. We may be sure that if Jesus was born of a virgin mother, as a result of the work of the Holy Spirit, it had a most vital and significant relation to all that followed. Such a fact cannot be easily eliminated from the chain of spiritual causes and forces which produced Christianity. An artesian well in an arid western plain gushes forth an unfailing stream to irrigate all the region. What difference does it make whether we assume that the source of supply is a pool at the bottom of the well or high up in some mountain? It makes all the difference in the world. For water does not rise above its source.

Neither does Christianity. *The virgin birth marks the divine origin of our faith.* And the heights from whence it came are the measure of the heights to which it will bear us."—Quoted in *Eastern Methodist*.

### EVOLUTION

In a notable speech at Oxford, Disraeli once spoke thus:

"The question is this, 'Is man an ape or an angel?' I am on the side of the angels. I repudiate with indignation and abhorrence the contrary view which is, I believe, foreign to the conscience of humanity. More than that, even in the strictest intellectual point of view, I believe the severest metaphysical analysis is opposed to such a conclusion, but, on the other hand, what does the church teach us—what is the interpretation of the highest nature? It teaches us that man as man is made in the image of his Creator—a source of inspiration and of solace, a source from which only can flow out every right principle of moral and every divine truth. It is between these two contending interpretations of the nature of man and their consequences that society will have to decide. Their rivalry is at the bottom of human affairs. Upon our acceptance of that divine interpretation, for which we are indebted to the Bible and of which the church is the guardian, all sound and salutary legislation depends."—*Eastern Methodist*.

### OUT OF A PASTOR'S HEART

"As far as in you lies, hold fast the gospel as given in God's infallible Word and as interpreted in the standards of our church. Let none persuade you there is a better gospel. Any which improves upon God's Word and the salvation of Jesus Christ in His life, death and resurrection is false and will lead you to ruin.

"As far as in you lies, hold together in Christ and in His work in this dear church. Choose a pastor, who is first true to God's Word, fearless in preaching it and not easily tempted by ecclesiastical rewards or frightened by the threats of those who would have another gospel. Support such a pastor heartily and actively. Follow his lead, even if his methods are very different from mine. Only be sure that he and you are seeking the life of humble devotion to God and the conversion and development in holiness of immortal souls.

"As far as in you lies, hold fast the promise of eternal life. Your time cannot be much longer than mine. Think less and less of the things of earth and more and more of heaven, as you will recall I have urged you to do. And, by God's grace, may we all meet around His throne.

"Your loving pastor,"  
W. S. Plumer Bryan.

Part of letter written by Dr. Bryan, pastor of the Church of the Covenant, Chicago, Ill., four weeks before he died, to be read to the congregation after his death. He died May 28, 1925.

Moody Bible Institute Monthly



## THE ROMAN CATHOLIC ISSUE

On the issue between the Protestants and Roman Catholics in this country the Protestant League, of Washington, D. C. (639 F. St.), makes the following statement:

"The natural attitude of Americans towards foreign-born citizens is friendly. We are glad to have them all enjoy the freedom of privilege and the opportunities of this country.

"But in the case of Roman Catholics a difficulty arises. They bring with them a system of religion and government opposed to our religious faith and our form of government. And they do not bring their system as a passive factor in a composite population, but as an organized movement to supersede our American system and dominate our country. The American system and the Roman system are irreconcilable and they meet on American soil to thresh out their differences and determine which shall prevail.

"Both Protestants and Catholics have always known this fact, but both have tried to ignore it in the interest of racial and religious peace. As long as Catholics were in a hopeless minority and passively submissive to conditions as they existed, avoidance of the issue was possible. But with the influx of Catholic immigration sufficient to give them the balance of power the old Roman ambition flamed up anew. Recently they have flung out a bold challenge to American Protestants.

"What is to be done? Only one thing can be done. Protestants must meet Catholics in the open arena of public discussion. The facts must be again laid bare. The American people must review Roman history and study again the Roman system, in the light of the New Testament and of the long struggle for liberty. There is no alternative. Romanists themselves have precipitated the issue and Protestants must meet it.

"In this struggle the Protestant League aims to fill the place which the Anti-Saloon League filled in the prohibition movement. Its headquarters are in Washington, but it has established itself over a considerable part of the country. It aims to represent the Protestant churches in the discussion and to make use of existing agencies rather than to create new ones. Those wishing more information should write to Rev. Edwin D. Bailey, D. D., Glymont, Md., who is at the head of the movement."

## PROPOSED LEAGUE AMONG STUDENTS OF EVANGELICAL FAITH IN THE SEMINARIES AND OTHER INSTITUTIONS.

Feeling that there is a decided need for union among evangelical students, in order to bear witness to the faith of students in the whole Bible as the inspired Word of God; to interest others in the work of the gospel ministry; to have fellowship one with another; and to meet in conference for the discussion of common problems; the following representatives of educational institutions met in conference at Pittsburgh, Pa.,

April 4, 5 to confer upon the best means of procedure:

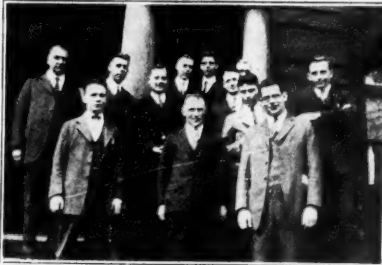
Raymond B. Drukker, Pittsburgh Theological Seminary.

P. B. Fitzwater, Moody Bible Institute.

Henry J. Triezenberg, Calvin College Seminary.

J. Daryl Davis, Xenia Theological Seminary.

W. Clarence Wright, Princeton Theological Seminary.



Walter Laetsch, Northern Baptist Theological Seminary.

Roy Hofstetter, Xenia Theological Seminary.

John L. Schaver, Calvin College Seminary.

M. Llew. Kemper, Pittsburgh Theological Seminary.

Joseph A. Schofield, Jr., Princeton Theological Seminary.

E. Marcellus Nesbitt, Pittsburgh Theological Seminary.

Thomas Law Coyle, Princeton Theological Seminary.

These delegates determined that these ends could best be accomplished through the organization of a league which would endeavor to effect these purposes. It was agreed that there was a crying necessity for unified expression of belief in the essentials of Christian faith, and believing that many other groups of evangelical students felt the same need, an urgent invitation was given to all students of like conviction to unite with this league for the purpose of the attainment of such ideals.

Membership in this league may be by student organizations as a whole identifying themselves with it, or where this is not desirable because of a lack of united sentiment for such action, or the nature of a student body be such as to make it not feasible, that individual students may become members thereof.

A constitution and by-laws was formulated and a meeting appointed to be held at Grand Rapids, Mich., in November at which time the said constitution and by-laws would be adopted. All student bodies and individual students

desiring membership in this league can communicate with Mr. Walter Laetsch, 36 N. Albany Avenue, Chicago, Ill.

## JEWS INVEST HEAVILY IN PALESTINE LANDS

The Jewish National Fund has invested almost \$6,000,000 in the purchase and improvement of land in Palestine from October, 1920, to April, 1925, approximately the period of Sir Herbert Samuel's administration as high commissioner, according to a report issued by the world headquarters of the fund here.

Of this money \$5,194,440 was spent in the purchasing of agricultural and urban land and \$774,150 in land improvements, including the drying up of swamps, road building, water supply installation and building loans to new settlers.

Twenty-nine of the forty-three colonies established by the Palestine Foundation Fund (Keren Hayesod) during this period, were built on land purchased by the Jewish National Fund.

This includes the dozen colonies thus far established by the Palestine Foundation Fund as part of its colonization scheme in building up the Valley of the Jezreel.

Both the Jewish National Fund and the Palestine Foundation Fund are financial agencies of the world Zionist organization, the former being a land-purchasing agency and the latter engaged in the principal constructive enterprises such as agriculture, education, public health and promotion of trade and industry, aimed at the rebuilding of the Jewish homeland.

More than 60 per cent of the \$8,000,000 spent by the Palestine Foundation Fund in the holy land was contributed by American Jews.—Chicago Daily News.

## AMERICANISM IN DEFENSE DAYS

There is no more grievous misinterpretation of American history than the one which intimates that the ancestors of present-day Americans would be shocked and scandalized by the modern celebration of a national defense day.

Of all the founders of this country the men of Plymouth colony and Massachusetts colony were the most deeply religious. Yet they were armed to the teeth and trained to the minute. In both colonies every male inhabitant, except ministers and magistrates, belonged by compulsion to the militia. In both colonies every male inhabitant had to procure arms for himself and had to submit himself to be trained in the use of those arms.

In Plymouth colony there were six

**"If the FOUNDATIONS be destroyed, what can the righteous do." Psalm 11:3**

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"I am come that they might have LIFE, and that they might have it more ABUNDANTLY." John 10:10

"That all men should HONOUR the SON: even as they honour the FATHER. He that honoureth not the SON, honoureth not the Father which hath sent Him." John 5:23

training periods each year. In Massachusetts colony there was in the beginning a training day every week. In Massachusetts colony every inhabitant from the age of 16 to the age of 60, unless he was a magistrate or a minister, had to be either a pikeman or a musketeer. If a pikeman he had to provide himself with a pike, a helmet, a breastplate and a sword. If a musketeer he had to provide himself with a musket, a pound of powder, twenty bullets and two fathoms of match. One of the first officials of Massachusetts colony was a "master gunner" who taught gunnery to the militiamen.

These ancestors of present-day Americans saw no inconsistency between the task of saving their souls from the Devil and the task of saving their mortal lives from their enemies. One of

them, Edward Johnson, wrote: "Although the chiefest work of these select bands of Christ was to mind their spiritual warfare, yet they knew right well that the temple was surrounded with walls and bulwarks; and the people of God, in rebuilding those bulwarks, did meanwhile prepare to resist their enemies with the weapons of war."

Defense days, whatever else may be said of them, are not contrary to American traditions. They are not inconsistent with Americanism. They, in fact, simply make the oldest Americanism live again.—*Chicago Daily News*.

#### OXFORD FACULTY IS AGED

The average age of the faculty members at Oxford University in England is just slightly under 70 years. One of the masters lived to be more than 100 years

old and several of the department heads are now well into the eighties. One explanation of the advanced age of the masters, who are physically remarkably spry, is that they live a very quiet, peaceful life with little agitation, few or no lectures and no public luncheons such as the American professors encounter in their program of speaking and teaching.

#### WHERE'S A SENSE OF SIN?

Some one recently, in writing about our present-day young people, said that what they lack that was once found pretty generally among the young is a sense of sin. It is not that they are not exemplary often, that they may not be as moral as they once were, but that having committed a wrong act, having wandered out of the straight path, they forget about the deed, there is little or no remorse, no lying awake at night with a pillow wet with tears, no real sense of sin. If the thing's done, it's done, so why worry about it?

I talked to a young fellow not long ago who had been sent to jail for issuing checks without money in the bank, and who had been guilty of almost every other sin of youth. He was a boy who had been well brought up and who had lived in comfort all his life. He had been well taught, but he had no appreciation of the evil of his acts and no regret excepting the regret for the discomfort and the publicity which he had suffered.

"I don't see why he had me arrested," he remarked, referring to the man to whom he had issued the worthless check. "I'd have paid him as soon as I got the money. Besides, a bank ought to accommodate a fellow occasionally when he's in trouble."

When his other derelictions were brought up his only comeback was:

"Well, I don't see that I am any worse than a lot of other fellows." A personal sense of wrong committed he did not have.

Two young fellows whom I know were detected in an unconventional, if not an immoral situation, which was aired pretty widely in the public press. So far as I can see they have never considered the act itself which they committed, but only the ill luck of being caught, the misfortune of being made a public example. They have talked mostly of the scores of other people with whom they are acquainted, and who have done worse things and done them often and have succeeded in getting away with it. Theirs is a case of bemoaning bad luck rather than one of appreciating the error of their ways and feeling any real remorse or regret for having done wrong.

A good many young people I know—I guess it is not confined to the young—spend their time in finding excuses for evil, in condoning it rather than in straightforwardly facing it and admitting that evil is evil for which there is no excuse.—Thomas Arkle Clark, Dean of Men, University of Illinois, *Chicago Daily News*.

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# Young People's Society Topics

John C. Page

August 9

## The Benefits of Wholesome Play

Mark 6:31, 32; Luke 2:52

July and August are the months of the year when most people take vacations, or in some way relax from the more strenuous exertions of the year. Many travel, as leisurely as possible, some go to the mountains, some to the seashore, those in rural sections go to the cities, and those in the cities go to the rural sections. This period is often considered a time of play, and at numberless places of resort opportunity for play is given. Tennis, baseball, roque, swimming, etc., are available to all who can participate.

The benefits of wholesome play cannot be denied, but there may be question as to what is wholesome play. Ordinarily this means out-of-door play. Players should be properly garbed and the playing should be with discretion. If not, the playing cannot be considered wholesome. It is very easy to go to excess. All wholesome play must be entered into heartily, and unless it affords pleasure, little benefit can be expected, and it must also be honorable in every sense. Some famous football teams have always had a season of prayer before a game would begin, and it is quite common with various athletic teams in Bible schools and other religious institutions to observe such a season of prayer.

It might be questioned whether the Lord in Mark 6:31, 32 was speaking of a time of recreation and play. The exhortation was to go to a place where rest could be found. It might be that playing at any kind of games was not in mind at all and that the whole object was rest and that might have been offered by abstaining from physical exertion.

We are living in a time of great stress as far as activities of life are concerned, and a proper amount of play is wise. The old adage "All work and no play makes Jack a dull boy," has some truth in it.

August 16

## Rules for the Game of Life

2 Timothy 2:5, 15; 1 Corinthians 9:24-27; 1 Peter 2:11-17

The rules for the game of life directly taught or clearly suggested in the passages should be observed in any game. Paul, who gave the rules in 1 Corinthians 9:24-27, was apparently an athlete. He ran in the games, and almost certainly engaged in the boxing game. Whether he spoke out of his earlier life before his Damascus experience or of the days of his Christian life, we may not be certain, but at least he knew what he was talking about. In this passage we find that the runner in the race must

(1) Have a purpose of winning the race. Persons engaging in any game of

play listlessly or carelessly do not enjoy the game, and those playing with them enjoy it less.

(2) The runner must be temperate. Hot-bloodedness in a game is not wise. Before the game there should be quietness and steadiness of nerve, and these things are to be secured by care as to eating and drinking—being "temperate in all things." It is well known that in the athletic world, whether contests are of individuals or of companies of athletes, there are very strict rules as to diet, exercise and sleep. Such persons are usually under the direction of some one intelligent as to these things. If these things are so in the secular world, how much more are they true in the spiritual world! All Christians should be running to obtain a crown, but many will not receive crowns simply because they are not content to run with that object in view.

(3) In any proper play the player should waste no strength. He should play with a definite purpose and should study the fine points of the game if possible and attain them, and really strive to be an expert.

(4) He must keep under his body. It is with the body that he plays. The law of temperance applies here very particularly, and players should not be content to go into a game with the body in bad condition. The mind must be the master of the body. As Paul said to Timothy, every game should be played "lawfully," i. e., fairly. In every game be square, honorable and courteous.

August 23

## Perils of Envy, Anger and Hatred Matthew 5:21, 22; 1 John 3:11-15

In the first passage there is without doubt a certain progress referred to as far as the punishment in connection with hatred or murder is in mind. The superficial view of murder is that a man has to imbrue his hands in the blood of his fellowman. In the law of the ancients that was doubtless primarily in mind, but our Lord in laying down the laws of the kingdom as portrayed in the Sermon on the Mount, lifted up the conception of wrong doing, so that the former sordid idea should not be in control. To take a man's life was of course murder and that person was in danger of judgment as administered by the inferior courts in the day in which our Lord was speaking. Added emphasis is given by the Lord in the words, "But I say unto you." The emphasis is on both the "I" and the "you." "I am giving the law, and I am giving it to you, who are to sustain a relationship to me that the world cannot sustain." In the words "Whosoever is angry without a cause" there is some dispute as to the appearance of the Greek word that is translated "without a cause,"

but the preponderance of testimony seems to sustain it.

In 1 Corinthians 13:15 we have the words "Is not easily provoked" in our English translation, but there is no justification for the use of the adverb "easily."

The degrees of anger in the Matthew passage seem to be indicated by certain words, "raca" being one of them. This means "brainless fellow." In the days of our Lord those words had a meaning that do not belong to them in our day, but there was a further indication of anger in the use of the word "fool," a most opprobrious term.

Degrees of anger seem to have had definite degrees of punishment. The first was simply judgment in the inferior courts, the second was before a more august court, such as the Sanhedrin as known to the Jew, and the third was the judgment of hell fire, which was suggested by the proximity of Gehenna. Our Lord's figures here were clearly understood by the Jews, but are so clear in our English that there is no excuse if the penalties are visited on us.

The law of love in the kingdom of grace should be supremely dominant. It is worse than folly to try to justify anger by magnifying the provoking cause. However "righteous indignation" may be sometimes justified, yet so perilous is the development of anger that it should be suppressed on its first appearance. "Be ye angry and sin not" is splendid advice.

August 30

## What Is the Gospel? Why Preach It?

1 Corinthians 15:1-11; 9:16-23

The first question puts a great responsibility on the one attempting to answer it. In these days particularly there is a very great difference in the answers to that question, and the peril in the case is that all answers insist that they are right. Safety first here is wise. Safety is found in simply following the Holy Spirit as He speaks through Paul in the first eleven verses of 1 Corinthians 15, where we have the right conception of the gospel. The third and fourth verses give it all:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

This is the only gospel. It means it must not yield to any other, it must supersede all others. Tolerance here would be great sin. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The gospel of Jesus Christ is very exclusive. Paul was determined to know nothing among the Christians but Jesus Christ and Him crucified, and here we may emphasize the word "nothing." John 3:16 must ever remain the epitome of the gospel and everything in personal salvation is there very plainly declared.

Why preach this gospel? In the first place, because it is the only gospel



that saves. In the second place, it is the gospel that the world really wants. The world has contempt for those who preach "another gospel." They prefer the real gospel, although it condemns them. In the third place, God's servants are commanded to preach this gospel. Paul said, "Woe is me if I preach not the gospel." That might be taken in one of two ways with profit, but it seems that the emphasis must be put on the word "gospel" rather than on the word "preach." There are some who say they have a burden on them as to preaching, they must preach, but C. H. Spurgeon said that the letters "P. C.," did not always mean "Preach Christ," but often meant "Plow Corn."

As the topic is a missionary one we might have in mind one of the purposes of the gospel, the making complete the body of Christ. When the gospel is preached to all nations then cometh the end, then will He, who is the subject of the gospel, Himself appear gloriously, and then will be manifest as in no other way the true meaning of salvation.

**September 6**  
**Learning How to Pray**  
**Matthew 6:5-15**

The disciples of the Lord had evidently arrived at a wise conclusion when they went to Him and said, "Lord, teach us to pray." They had found out that we need to be taught how to pray. Ejaculatory or sudden, impulsive prayer probably has place, but prayer that is intelligent, because the result of teaching, avails more.

In giving the new principles of His spiritual kingdom in the sixth chapter of Matthew, our Lord suggests that prayer should be secret, at least without outward show—we should enter into our closets. In those days the Pharisees were offensive because they paraded their religion by public praying, and they estimated that the value of prayer was increased with its length. In prayer we never tell of something that God does not already know. We never give Him information.

The Lord's Prayer, so-called, is an excellent guide. We have reverent approach, we have filial affection, we have direct appeal, we learn that God has interests on earth as in heaven, we ask for forgiveness on condition of forgiving others, and we pray that we may not even enter into temptation to sin. The following are personal conditions in the one praying:

- (1) We must have a character acceptable to God.
- (2) We must acquiesce in the will of God.
- (3) We must have confident expectation of faith.
- (4) We must have the spirit of forgiveness.
- (5) We must be humble in spirit.
- (6) We must pray in the name of Christ.

The conditions involved in the manner of the one praying are: earnestness, perseverance, insistence, and definiteness.



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No. 2



# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

## SINS NOT BROUGHT TO REMEMBRANCE

E. L., Riverside, Calif.

**Question:** In the next life will our sins ever be brought to our remembrance?

**Answer:** Since God blots them out (Isa. 44:22) and remembers them no more (Jer. 31:34). He will not bring them to our remembrance.

## JUDGMENT TRIUMPHANT

A. A. S., North Canton, O.

**Question:** Please explain Matthew 12:20.

**Answer:** The first part of the verse means that Christ is gentle and merciful in His present dealings with men. These dealings will continue until He begins to take the world to task for its rejection of Him. Then severe judgments will be introduced and will continue until He triumphs over all His enemies.

## MAKING LASTING FRIENDS

H. D. M., Canton, O.

**Question:** How can we make friends by the mammon of unrighteousness, and who are they? Luke 16:19.

**Answer:** This perplexing passage should be read in the Revised Version. By the "mammon of unrighteousness" we understand material wealth. By the proper use of this we are to make friends, not friends for this life, as in the case of the unrighteous steward, but friends in heaven who will extend us a royal welcome into the eternal tabernacles, when all material riches must be left behind.

## SENDING FOR THE DOCTOR

W. C. M., Hanging Rock, O.

**Questions:** (1) Is it wrong for a Christian when seriously sick to send for a doctor? James 5:14-16. (2) When a Christian fully obeys Romans 12:1, 2 and the leading of the Spirit, can he not hope to have good health at all times?

**Answers:** (1) A doctor is not the first one to send for, but certainly there are times when he should not be the last. Remember that God uses means and human instrumentalities. He does not always work miracles. They are the exception. (2) We see no direct connection between such a passage and perfect health. Sometimes men have been led of the Spirit into places of pestilence, which often has meant sickness and death. Ordinarily the Christian who obeys God and the laws of health is in better health and lives longer than the one who does not. But in these days of weakened physiques and of deadly contagious diseases, "good health at all times" is not our portion. We see no Scriptural warrant for expecting it.

August, 1925

## CHURCH AND KINGDOM

M. H. B., Searcy, Ark.

**Questions:** (1) What is the meaning of the kingdom in Scripture? (2) What is the relation of the church to the kingdom?

**Answers:** (1) In its widest sense the kingdom embraces all that is under the government of God, whether in heaven or on earth; but ordinarily the term refers to the government of this earth. First it was committed to Israel. Afterwards it was given into the hands of the Gentiles. Finally it is to be returned to Israel, at which time it will embrace all nations (Dan. 7:12, 14, 22, 27; Matt. 25:31-34). During the time of Christ's absence the kingdom is called the "kingdom of heaven." When He returns it will be the kingdom of the Son of Man. (2) The church is distinct from Israel and from the kingdom, whether past or future; but during the present time the church is part of the kingdom of heaven, for we are born into the kingdom (John 3:7) and translated into the kingdom (Col. 1:13).

## IMMORTALITY AND ETERNAL LIFE

M. H. K., Waco, Texas.

**Question:** Immortality seems to be ascribed only to Christ (1 Tim. 1:17; 6:16) and to Christians (Rom. 2:7). How then can it be possessed by the unregenerate?

**Answer:** The word for immortality in 1 Timothy 1:7 and in Romans 2:7 is more accurately translated "incorruption" in the Revised Version. The Greek word is different in 1 Timothy 6:16, a word which can apply only to Christ—"Who only hath immortality." That is, in Himself, or not by impartation or creation. All men have immortality, or the quality of unending existence, so far as their souls are concerned. But eternal life is something quite different. It is the result of a new creation and includes spirit, soul, and body. Therefore the unregenerate, in a sense, have immortality, but not eternal life.

## BRIEF MENTION

D. B. D., Marlow, Okla.

When Christ returns the living unrepentant sinners are destroyed. (2 Thess. 1:7-10).

C. A. D., Larned, Kan.

Acts 11:5-9 does not teach the universal brotherhood of men, but that, in the matter of salvation, God makes no distinction between men.

M. F., Prospect, O.

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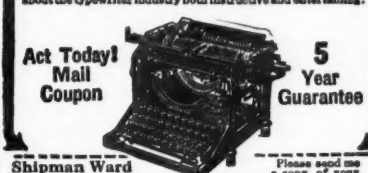
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# International Sunday-school Lessons

P. B. Fitzwater

August 9

## Beginning the Second Missionary Tour

Acts 15:36-16:5

Golden Text:—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalms 72:8.

### I. Contention Over John Mark (15:36-41).

#### 1. Paul's Proposal (v. 36).

This was to revisit the scenes of their missionary endeavor, and see the state of believers—what progress they were making in their Christian experience. This is a pattern for missionaries in all ages and countries.

#### 2. Barnabas' Determination (v. 37).

It was to take with them John Mark. The human relation of these men was uncle and nephew (Col. 4:10).

#### 3. Paul's Opposition (v. 38).

He was suspicious of Mark because of his desertion on the former journey (Acts 13:13).

#### 4. Their Separation (vv. 39-41).

Their contention was so sharp that they separated. It is impossible to absolutely determine which of these men was right. It is quite clear that both were sincere. That John had done wrong in turning back, could not be disputed. That one failure in a young Christian should condemn him for life is wrong to conclude. It may be that nearness of relationship warped the judgment of Barnabas. On the other hand this very fact may have given him insight into his nature which better qualified him to judge of his fitness than Paul. Then again, it is to be presumed that Paul, whom God was thrusting out to be the leader, had a clearer understanding of the matter.

Besides it may be that this sternness of Paul was the very thing that brought Mark to his senses. Frequently the demands of justice make the man. This painful incident resulted in these devoted missionaries parting company, but God over-ruled it to the wider extension of the work. Barnabas took Mark and sailed to Cyprus, and Paul chose Silas, and being recommended by the brethren unto the grace of God, went through Syria and Cilicia confirming the churches. The fact that Paul went forth with the recommendation of the brethren may be a vindication of the rightness of his action. It is comforting to know that the frailties of men cannot thwart the purposes of God, or even delay them. When one fails God has another to put into his place. One of the most serious difficulties in Christian work at home and abroad is to get Christians to work together harmoniously. Sometimes the only way to do is to agree to disagree, and part company like Paul and Barnabas.

## II. Finding Timothy (16:1-5).

Timothy may be thought of as the successor to John Mark as Paul's assistant.

#### 1. The Place (v. 1).

This was at the very place where Paul on his first journey had endured cruel stoning. The conversion of this young man may be regarded as the fruitage of his testimony at that time.

#### 2. His Parentage (v. 1).

His mother was a believing Jewess, and his father a Greek. Her name was Eunice (2 Tim. 1:5). Timothy's unfeigned faith passed from his grandmother Lois through Eunice to him.

#### 3. His Character (v. 2).

He had a good reputation in the church at Lystra and Iconium. This shows that this young man from the very first had followed in the footsteps of his spiritual father as a witness for Christ.

#### 4. Timothy Circumcised (v. 3).

Though Timothy had been carefully instructed in the Word of God by his mother and grandmother, the Mosaic rite of circumcision had not been complied with. Doubtless this was because his father was a Gentile. In order to avoid offense among the Jews, Paul circumcised Timothy. This may seem strange in the light of the decision of the Jerusalem Council which set them free from this rite, but it showed his willingness to conform to any reasonable demand for the sake of expediency. However, when this act involved principle, he was unyielding as in the case of Titus where he refused to have this done at the behest of the Judaistic teachers (Gal. 2:3).

#### 5. The Ministry of Paul and Timothy through the Cities (vv. 4, 5).

It is likely that at this time Timothy was ordained (1 Tim. 4:14). They went through the cities and delivered the decrees which had been ordained at the Jerusalem Council (Acts 15:19-24). This resulted in the establishment of the churches in the faith, and the daily increase in the number of believers.

August 16

## Temperance Lesson Galatians 5:13-24

Golden Text:—"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

Having shown in chapters 3 and 4 of this epistle that the believer is free from the law as a means of justification, Paul makes practical application of this doctrine.

### I. Christian Freedom (vv. 13-15).

#### 1. It is not an Occasion to the "Flesh" (v. 13).

Liberty is not license. The notion that when one is free from the law, that he is free from constraint, is wickedly erroneous. License of the flesh means

not merely the indulgence of the flesh in actual material sins, but in the expression of a self-centered life in biting and devouring one another (v. 15). Bickerings among Christians is an example thereof. Where such is the case under the name of "liberty" they give way to sensual excesses.

#### 2. By Love Serving One Another (v. 13).

Freedom from the Mosaic law means slavery to the law of love. "The emerging from bondage through Christ is the passing into a sphere of life in which all the powers should act under the dominion of the true motive, love."—Morgan. Love thus becomes the fulfilment of the law—"Love thy neighbor as thyself" (v. 14).

### II. Walking in the Spirit (vv. 16-18).

This discloses the secret of how a life of service to another can be lived. The governing principle in the life of a believer is the Holy Spirit. Walking in the Spirit results in:

#### 1. Loving Service to Others.

#### 2. Victory Over the Flesh (vv. 16, 17).

By the flesh is meant the corrupt nature of man expressing itself in the realm of sense and self. The renewed man is two men between which is going on a mortal conflict. The Christian must choose between good and evil. When he chooses the evil, the Holy Spirit opposes, and when he chooses the good the flesh opposes. Notwithstanding this deadly conflict, victory is sure if one chooses the good. For the law of the Spirit of life in Christ Jesus makes free from the law of sin and death (Rom. 8:2).

### III. The Works of the Flesh (vv. 19-21.)

By works of the flesh is meant the operation of the carnal nature. The one who chooses to live according to the impulses and desires of his natural heart will be practicing the following sins:

#### 1. Sensuality (v. 19).

The sins enumerated here are practiced in the sphere of the body and are:

(1) Fornication (the word "adultery" is omitted from the best manuscripts). Fornication includes all sexual sins in the married and unmarried state.

(2) Uncleanness. This includes all sensual sins, open or secret, thought or deed.

(3) Lasciviousness. This means the wanton reckless indulgences in the shameful practices of the flesh.

#### 2. Irreligion (v. 20).

These acts take place in the realm of the spirit and are:

(1) Idolatry, which means the worshiping of idols.

(2) Witchcraft or sorcery. This means all dealing with the occult such as magical arts, spiritism, necromancy, etc.

#### 3. Sins of Temper (vv. 20, 21).

These take place in the sphere of the mind and are:

#### (1) Hatred.

(2) Variance, which means strife and contention.

#### (3) Emulations, jealousy.

#### (4) Wrath, bursts of passions.

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- (5) Seditions, factions in the state.
- (6) Heresies, factions in the church.
- (7) Envyings.
- (8) Murderers.
4. Sins of Excess (v. 21).
- (1) Drunkenness. This means indulgence in intoxicating liquors.
- (2) Revellings, acts of dissipation under the influence of intoxicants. Those who practice such sins shall be excluded from the kingdom of God.

#### IV. The Fruit of the Spirit (vv. 22-24).

This indicates action in the realm of life. The product of the Holy Spirit indwelling the believer.

1. Love to God and man.
2. Joy, glad-heartedness because of what God has done.
3. Peace with God and fellowman.
4. Longsuffering, taking insult and injury without murmuring.
5. Gentleness, kindness to others.
6. Goodness, doing good to others.
7. Faith—believes God and commits all to Him.
8. Meekness, submission to God.
9. Temperance, self-control in all things. Against such there is no law.

#### August 23 The Macedonian Call Acts 16:6-15

Golden Text: "Come over into Macedonia, and help us."—Acts 16:9.

#### I. Forbidden by the Holy Spirit to Preach the Word in Asia (vv. 6-8).

The inclination of Paul and his companions was to tarry in Asia Minor preaching the Word, but contrary to their inclination they were hurried along. There were many people in Asia who yet needed the gospel. They might have reasoned, what difference would it make as to where we preach just so the gospel is preached. Though seemingly small, the question as to whether the gospel should be preached in the East or in the West has determined the entire history of the church. Had they preached among the people of the East, Christianity would never have become world-wide. On the other hand by laying hold upon the Grecian intellect, and combining with it the push and energy of the Romans, it became world-wide. We have here a fine lesson on divine guidance. The Holy Spirit is just as active and faithful in closing doors as in opening them. "The stops as well as the steps of good men are ordered of the Lord." We ought as truly to recognize God's hand in the "shut-ins" as in the "open-outs."

#### II. The Call to Macedonia (vv. 9-12).

The gospel having broken the confines of the Jewish city and country, the middle wall of partition having been abolished, the time has come for it to leap across the Aegean Sea and begin its conquest on another continent. Christianity thus ceased to be an oriental religion, and through the centuries has been mainly occidental.

1. The Vision (v. 9).

Being hemmed in on all sides, a vision was given to Paul of a man of Macedonia pleading for help. This made plain to him the closed doors about him. In finding the divine will, we should look both ways. The Spirit as definitely leads in the closing of some doors as in the opening of others. Before there can be any great forward movement, there must be a vision. There is no victory without a vision. The great achievements of men are the products of visions.

2. The Advance (vv. 10-12).

As soon as the divine way was known, they moved forward therein. Visions must be quickly translated and aggressive action taken or else they are blotted from our skies. They neither questioned the wisdom of God or delayed action. This is characteristic of all God's true servants. With a straight course, Paul moved out of his own country to the strategic center of a new continent. How many brave missionaries have followed in his steps!

#### III. The First Convert in Europe (vv. 13-15).

The missionaries first went to Philippi and spent several days in studying conditions there. The Jewish element in this city was comparatively insignificant. So much so that they could not have a synagogue. Therefore, the devout people were accustomed to worship by the river side. To this humble gathering Paul came and preached to the women assembled there. A certain woman from Thyatira named Lydia, a proselyte, believed his message and was baptized.

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The steps in Lydia's conversion are worthy of note for they are typical:

1. Attendance at the Place of Worship (v. 13).

Usually those whom God is calling are found at the place of prayer. Lydia was a woman of wealth, culture and wide experience, and yet she had need of Christ. She was seeking the heavenly light. God sends many an inquirer to the prayer meeting.

2. Listening to the Preaching of the Word of God (vv. 13, 14).

The instrument used in the conversion of sinners is the Word of God. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is highly important that at every prayer meeting the Word of God shall be spoken so that the inquirer after God may find the light.

3. Her Heart Was Opened by the Lord (v. 14).

Only the Lord can convert a soul. It is our business to preach the Word of God, and it is God's business to open the heart of the inquirer. Regeneration is a supernatural work. When the gospel is preached the Spirit of God opens the sinner's heart for the reception of Christ. However, no one is ever converted against his will.

4. She was Baptized (v. 15).

Every one, whose heart the Lord has opened, desires to confess Him in baptism. Baptism is an outward sign of an inward grace.

5. Her Household Believed (v. 15).

Real conversion cannot be concealed. When one is converted those in the home will find it out.

6. Practiced Hospitality (v. 15).

Those who have experienced God's saving grace are thus disposed to have part in His work by rendering aid to His ministers.

#### August 30

#### Paul and the Philippian Jailer Acts 16:16-40

Golden Text:—"Believe on the Lord Jesus Christ, and thou shalt be saved."  
—Acts 16:31.

I. Paul and Silas in Jail (vv. 16-26).

1. The Occasion (vv. 16-24).

As the missionaries went out from day to day to the place of prayer they were accosted by a young woman possessed by a spirit of divination. She was owned by a syndicate of men who derived large gains from her soothsaying. This act of the woman became a great annoyance to Paul, who in the name of Jesus Christ, commanded the evil spirit to come out. The evil spirit immediately obeyed. The spirit in this maid testified that these were servants of the most high God, and that they proclaimed the way of salvation, but Paul, like his Master (Mark 5:7), would not have Satan's testimony. We have in this case, as everywhere, the effort of Satan to block the way as the gospel of Christ is carried into new fields, but the Lord is triumphant. When the demon was cast

out of the maid, her supernatural power was gone, therefore, the source of revenue was dried up. This was so exasperating to her owners that they had Paul and Silas arraigned before the magistrates on false charge. They charged them with changing their customs, but nothing had been said about customs. They played the hypocrite, for it was not custom, but their illicit gains that were interfered with. The tender spot with these men was their pocket book. There is always trouble ahead when you interfere with wrong business. The brewers and rum sellers are even ready to take lives when you oppose their iniquitous business.

Those men ought to have rejoiced in that such a blessing had come to this poor girl. They cared more for their gain than for her welfare. They showed their cunning in that they called them Jews, for the Jews were held in great contempt among the Romans at this time. It was about this time that all Jews were banished from Rome by the edict of the emperor. Without any chance to defend themselves, they were stripped and beaten by the angry mob and then remanded to jail, and were made fast by stocks in the inner prison.

2. Their Behavior in Jail (v. 25).

They were praying and singing hymns to God. It seems quite natural that they should pray under such conditions, but to sing hymns is astonishing to all who have not come into possession of the peace of God through Christ. Even with their backs lacerated and smarting, and feet fast in stocks compelling the most painful attitude in the dungeon darkness of the inner prison, with a morrow before them filled with extreme uncertainty, their hearts went up to God in gratitude. This shows that Christian joy is deeper than mere feeling.

3. Their Deliverance (v. 26).

The Lord wrought deliverance by sending a great earthquake which opened the prison doors and removed the chains from all hands. The earthquake was not a mere coincidence. It cannot be explained on natural grounds. Earthquakes do not throw all bolted doors open, and unclasp the fetters from men's hands.

II. The Conversion of the Jailer (vv 27-34).

The jailer's sympathy did not go out very far for the prisoners, for, after they were made secure he went to sleep. The earthquake suddenly aroused him. He was about to kill himself whereupon Paul assured him that the prisoners were all safe. This was too much for him. What he had heard of their preaching, and now what he experienced caused him to come as a humble inquirer after salvation. He was convicted of sin and felt the need of a Saviour. Paul clearly pointed out the way to be saved. "Believe on the Lord Jesus Christ." The word "believe" means to trust and fully obey. The proof that the jailer was saved is threefold:

1. Transformation from Brutality to Tenderness (v. 33).

He, who a little while ago, could with impunity lay on the cruel lashes, is now

disposed to wash and mollify the wounds of the prisoners.

2. Confession of Christ in Baptism (v. 33).

Those who have really been convicted of sin and have experienced the saving grace of God delight to confess their faith in Him under whatever circumstances.

3. He Set Meat Before Them (v. 34).

4. His Whole Household Baptized (v. 33).

When a man's family is willing to follow him you may be sure that the case is genuine.

III. The Magistrates Humbled (vv. 35-40).

1. Orders to Release the Prisoners (vv. 35, 36).

The earthquake brought fear upon the magistrates which moved them to give leave for the prisoners to go.

2. Paul's Refusal to Go (v. 37).

The ground of his refusal was that their rights as Roman citizens had been violated. They demanded public vindication. The magistrates were guilty of serious offense. Paul was willing to suffer for Christ's sake, but He used the occasion to show them that persecuting men who preached the gospel was an offense against the law of God and man.

3. Brought out of Prison by the Officers (vv. 38, 39).

Because they were Roman citizens they were released with fear for what they had done.

4. Returned to the House of Lydia (v. 40).

After public vindication they left the prison and entered the house of Lydia, and after ministering comfort to the brethren they took their departure.

#### September 6

#### Paul Writes to the Philippians Philippians 3:7-16; 4:8

Golden Text:—"I can do all things through Christ which strengtheneth me."  
—Philippians 4:13.

The occasion of the writing of Philippians was the sending of a much needed contribution at the hand of Epaphroditus for Paul's support in prison (Phil. 4:10-18). Here he could not supply his wants by the labor of his hands. The church was perhaps small and certainly poor (2 Cor. 8:1-3), yet they repeatedly sent gifts unto him (2 Cor. 11:8, 9). It is, therefore, a letter of a missionary to the church which sent means for his support in grateful acknowledgment to them of his appreciation. The content of the epistle may be summarized as follows:

1. Salutation (1:1-2).

2. Thanksgiving and prayer, in which he shows his loving interest in them (1:3-11).

3. Triumph of the gospel in spite of opposition (1:12-26).

4. Duties enjoined (1:27-2:18).

5. Paul's promise to send Timothy and Epaphroditus (2:19-30).

6. Exhortations and warnings (3:1-4:1).

7. Renewed appeal for unity (4:2-9).

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#### 8. Personal matters (4:10-23).

The essential message of Philippians is a revelation of the mind which should dominate the Christian. It shows the mind of Christ as revealed through believers who are joined to him.

#### I. All Things Loss for Christ (3:7-9).

The occasion for this remarkable declaration was the claim of the Judaizing teachers for legal righteousness. In 3:4-6 he enumerates the grounds upon which he had a right to base his claims for legal righteousness.

1. "Circumcised the eighth day," in keeping with the demands of the law.

2. "Of the stock of Israel," related by blood and birth.

3. "Tribe of Benjamin," from which the first king was chosen, and which always remained loyal to the nation.

4. "An Hebrew of the Hebrews," in contrast with some of mixed parentage.

5. "Touching the law, a Pharisee," the sect most zealous for the ritual of Judaism.

6. "Concerning zeal, persecuting the church." A passionate effort to crush the church.

7. "Touching the righteousness which is in the law, blameless," that is as to the condition of life demanded by the law.

All of these, valuable in themselves, when placed along side of the excellency of the knowledge of Christ were abandoned for a better thing. The vision of Christ gave him the true perspective of values. In this light he saw the utter worthlessness of these things. This contrast was not the result of a gradual process, and yet it is his estimate after some thirty years of such trials and sufferings as perhaps no other human ever knew, he has no regrets, still counts them as refuse in comparison with what he had gained in Christ. This superior righteousness was his through faith in Jesus Christ. He knew that when he won Christ, he possessed the righteousness of God.

#### II. Paul's Present Desire (vv. 10, 11).

1. "That I may know him."

Personal acquaintance with the Lord was his supreme desire. To know the saving grace of Christ is good, but to know Him is infinitely better.

2. "The power of his resurrection."

This is an advance thought over personal acquaintance. It is the expression of the life of Christ through the apostle. It is the power you gain to overcome—the mastery over sin and self.

3. "Fellowship of his sufferings."

Not only identified with Christ in His sufferings by imputation, but that he might fill up that which is behind of the afflictions of Christ (Col. 1:24).

4. "Attain unto the resurrection of the dead" (v. 11).

This will be accomplished when the Lord comes (1 Thess. 4:16, 17).

#### III. Pressing Towards the Goal (vv. 12-16).

Paul clearly grasped the meaning of his perfection in Christ, yet he was keenly conscious of his personal limita-

tions. Herein is expressed the true law of progress in the spiritual life.

1. Conscious of Limitations (v. 12).

The first step towards progress is to be profoundly dissatisfied with personal attainments. This law prevails in the human mind.

No intellectual advancement is ever made by those who think they know enough, who are satisfied with what they have done.

2. Conscious of a Transcendent Goal (v. 13).

The Christian life is an upward calling. One must know the heights before he will make any effort to attain unto them.

3. A Resolute Determination to Reach the Goal (v. 14).

He declares, "This one thing I do." It is not primarily the step of progress one has made, but the direction one is going, and the energy put forth in the effort to attain thereto. "Walk by this rule," will enable one to make progress.

#### IV. The Right Occupation of the Mind (4:1-8).

The ideal controls the man. "As a man thinketh in his heart, so is he." When once the mind is guarded and controlled by the peace of God, it will dwell upon the following things:

1. "Things that are true."

This is the foundation of right character. One must think on truth, if truth is ever to express itself in his life. Doctrine and ethics are inseparable.

2. "Things that are honorable."

This means things which compel respect.

3. "Things which are just."

No man liveth unto himself. The standard of the Christian life is that which is equitable with reference to God and his fellowmen. He must have God's standard.

4. "Things which are pure."

The Christian mind should be directed to that which is absolutely pure in thought, motive and ambition. Absolute purity must control.

5. "Things which are lovely."

This means, acts done in the sphere of love. Those actuated by love.

6. "Things of good report."

This means, things which have a voice speaking well for themselves.

7. "If there be any other virtue."

This means, whatever in any way may be commendable.

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# Missionary Department

Robert H. Glover

"The harvest truly is plenteous, but the laborers are few; PRAY YE THEREFORE."

"Finally, brethren, PRAY for us that the Word of the Lord may have free course, and be glorified."

"PRAYING always."

"In everything by PRAYER."

The appearance of a new mission study book for the current year entitled *Prayer and Missions*, by a well known author, is most timely and welcome. No other factor in missions is so important as this; no other message is more needed.

Here are a few significant sentences from the book: "The circumstances in which we find our world constitute the greatest call to prayer that the world has ever known. One billion people, two-thirds of the human race, nearly two thousand years after Jesus sent forth His apostles, are still without any knowledge of the Saviour. The testimony of the Christian nations of the West is marred by injustice, race prejudice, covetousness and immorality . . . . Our churches are tainted with worldliness and hypocrisy . . . . Family religion is at a low ebb . . . . Disrespect of the Sabbath is widespread . . . . All these and a hundred other threatening symptoms call loudly for some remedy, some fresh stimulus to spiritual living. Such a remedy is prayer. If God's people, those who profess to love Him, would give half the time to earnest, believing prayer that they now spend in activities, a wave of spiritual energy would sweep the earth, that would hasten the coming of the kingdom by centuries. Jesus' recipe is the recipe for present perplexities. 'The harvest is great, the laborers few,' He said, 'therefore pray.' 'There fore pray.' THEREFORE PRAY."

## DIAMOND JUBILEE OF THE CHINA INLAND MISSION

This year marks the sixtieth anniversary of the founding of this great work of God, which dates from June 25, 1865.

On that day Hudson Taylor offered himself to the Lord in complete surrender, on the sands of Brighton Beach, England, and accepted the responsibility God had been pressing upon him for some time of becoming the leader of a new movement to reach neglected inland China with the gospel.

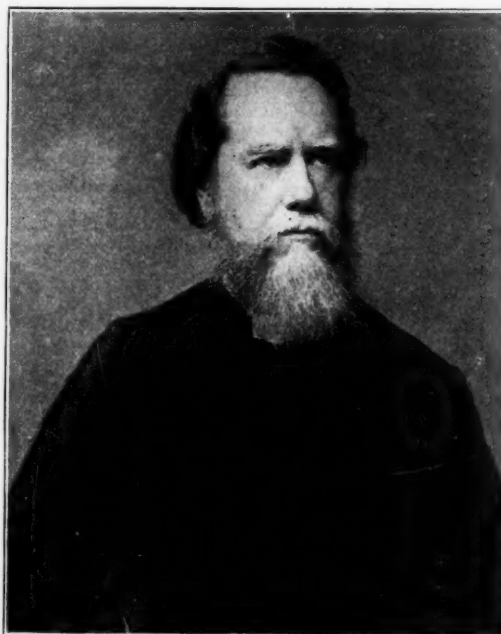
There and then he sealed the transaction with God by writing these words in the margin of his Bible: "Prayed for 24 willing, skillful laborers at Brighton, June 25, '65." This number was asked for in order to supply two for each of

There is nothing in life so urgent or important that we should lessen the time to pray.—E. M. Bounds.

Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far away India or China through prayer as though I were there.—S. D. Gordon.

eleven provinces still without a missionary, and two for Mongolia.

God's answer finds partial expression in the following record of that mission to the end of 1924:—More than 2,000 missionaries sent out in 60 years, of whom 1,134 are still on active service in 15



The late Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S., Founder of the China Inland Mission

provinces, besides Chinese Turkestan and the borders of Mongolia and Tibet; \$15,000,000 received and used in the work; present stations 258; out-stations 1,764; chapels 1,518; hospitals 13; dispensaries 91; schools 545; paid Chinese workers 2,211; voluntary Chinese workers 2,150; churches 1,165; communicant members 64,350; baptized in 1924, 5,779; baptized since commencement of work 104,820.

A multitude of hearts the world over will unite with the C. I. M. in this anniversary year in praising God for such wonderful fruitage from the consecrated life of Hudson Taylor and the work of the

society which came into being through him.

## EARTHQUAKE, FAMINE AND STRIFE IN CHINA

Poor China is again passing through a series of grave afflictions.

On March 16 the important city of Talifu, province of Yunnan, was laid completely in ruins by a severe earthquake, which also destroyed several smaller towns and many villages, and took a toll of perhaps 10,000 lives. Two missionary couples of the China Inland Mission in Talifu escaped unharmed through the gracious interposition of God, although the mission property valued at \$20,000 was totally destroyed. One of these four missionaries, Mrs. W. J. Hanna (nee Cora Grant) was graduated from the Missionary Course of the Institute in 1923.

Then famine is once more raging in a wide area comprising parts of the western provinces of Szechuen, Kueicheo and Yunnan, and affecting 10,000,000 Chinese and aboriginal tribesmen of the hills.

Already the people are reduced to dire straits and are trying to subsist on roots, leaves and bark of trees, while the nearest harvest is still several months distant.

And now, on top of all this, a serious political crisis has been precipitated by the anti-foreign agitation of the Chinese student body. Uprisings have taken place in Shanghai, Canton, Hankow and other centers, in which a number on both sides have been killed, and feeling against foreigners has become so strong that missionaries and other foreigners have had to be called to the ports from a number of sections of the country. Such a situation is pregnant with possibilities of the gravest kind and calls urgently for prayer for the protection of the missionary body and work, and that wisdom shall be given in meeting every crisis which may arise, so that disaster may be averted and the door kept open for the work of the gospel in that great land.

## BELGIAN GOSPEL MISSION

Mr. and Mrs. Ralph C. Norton report a year of blessing and progress in this work. Ten new workers have been added and a building purchased in Brussels which is admirably adapted as headquarters for the varied activities of the work. The mission now has thirty-two centers of work and two Bible schools. Prayer is specially asked for the summer campaign of tent and open-air meetings in market places and at fairs, and for the wide distribution of Scriptures and religious literature.

## FRUITFUL WORK FOR LEPERS

The American Mission to Lepers reports substantial progress and cheering

Moody Bible Institute Monthly

results in its world-wide work for this afflicted class. The continued experiments with the chaulmoogra oil treatment of leprosy are very gratifying, but still more encouraging is the fact that the great majority of lepers gathered into the hospitals and settlements supported by this Mission yield to the appeal of the gospel and become earnest Christians.

Dr. Fletcher of Taiku, Korea, has recently been enabled to receive 100 additional lepers because of two new buildings erected with fresh contributions sent to him. He reports 303 lepers now being cared for, of whom 260 have professed conversion, and he believes the rest will shortly accept Christ.

Most encouraging reports are also at hand regarding the Culion leper colony in the Philippines, where over 5,000 lepers are cared for. This is the largest and finest leper settlement in the world, and it is proving an untold blessing to the bodies and souls of those to whom it ministers. Rev. Fred Jansen, Presbyterian missionary to this colony, reports ever-increasing spiritual interest among the lepers, 186 of whom have joined the church in the last thirteen months.

#### A SAMPLE MISSIONARY TOUR IN AFRICA

The Nana Kru Mission of the Methodist Episcopal Board in Liberia, West Africa, has made a vigorous reply in action to the notification from the home board of a necessary reduction in the year's budget calling for retrenchment on the field.

Instead of retrenching, the Kru Mission launched an aggressive advance and called upon the native churches to stand back of it. The result is that the work has been carried forward beyond all previous records.

Here is an interesting itemized record of what was accomplished on one preaching tour of eighteen days in the interior:

1. Settled a big woman palavar in Dewh.
2. Got back for training in a Christian school a Christian man's child who was held by heathen people.
3. Settled a serious witch palavar in Nureh.
4. Arranged for building 6 dwellings for preachers.
5. Raised \$1,200 in gifts and pledges for new church buildings.
6. Baptized 200.
7. Created a hunger for schools so that many towns pledged money for school supplies.
8. Administered the Lord's Supper to 700.
9. Preached the word of life to thousands.

#### ORINOCO RIVER MISSION

This undenominational faith mission was organized in 1920 with its home base in Los Angeles. It has as its object the evangelizing of the neglected eastern end of Venezuela. Its field staff now numbers

11 missionaries and 5 paid native workers. It has 3 stations and 2 additional regular preaching points, 47 baptized converts, 3 day schools and 5 Sunday-schools. It

reports encouraging progress and some notable cases of conversion. Four new missionaries have been accepted and expect to sail for the field in September.

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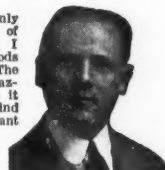
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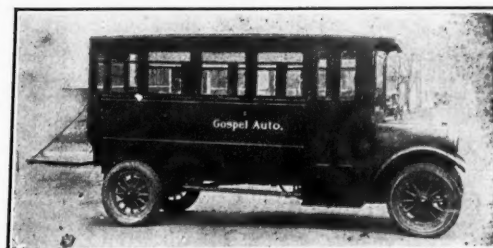
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# For Sermon and Scrap Book

William Norton

## THE SUFFICIENCY OF THE SCRIPTURES

### 2 Timothy 3:16, 17

1. In Its Source—Divine.
  2. In Its Operation—Profitable.
  3. In Its Aim—Complete.
  4. In Its Results—Permanent.
- Thos. S. Gilmer.

## SOWING AND REAPING

### Galatians 6:7

1. An Urgent Warning—"Be not deceived."
2. An Undeniable Truth—"God is not mocked."
3. An Unchangeable Law—"Whatsoever a man soweth that shall he also reap."

—C. W. Lau.

## SONSHIP

- "1. *We are not children of God by nature* (Eph. 2:3; John 8:44).
- "2. *The Source of Sonship.*  
The Father's heart (1 John 3:1).  
The grace of God (1 Cor. 15:10; Eph. 2:8).
- "3. *The Condition of Sonship.*  
The new birth (John 1:12).  
Born again—by the Word (1 Pet. 1:23; James 1:18).  
By the Holy Spirit (John 3:3-5).  
By faith (John 1:12, 13; Gal. 3:26).
- "4. *The Proof of Sonship.*  
"We know." We cry "Abba," Father (Rom. 8:16; Gal. 4:6).  
Witness of the Spirit (Rom. 8:16).  
Love (John 13:34; 1 John 4:7).  
Being led by the Spirit (Rom. 8:14).  
Righteousness (1 John 2:29; 3:9, 14).
- "5. *The Purposes of Sonship.*  
Conformity to the image of His Son (Rom. 8:29).  
Our glorification (Rom. 8:29; Heb. 2:10).  
His own glory (Eph. 2:7).<sup>6</sup>
- "6. *The Character of Sons.*  
Children of light (Eph. 5:8).  
Children of obedience (1 Pet. 1:14).
- "7. *The Responsibility of Sons.*  
To be separate from evil (2 Cor. 6:17, 18; 1:1).  
To imitate God (Eph. 5:1, 2).  
To be blameless, harmless (Phil. 2:15).  
To be holy and obedient (1 Pet. 1:14-16).
- "8. *The Privileges of Sonship.*  
We have His own Spirit in us (Gal. 4:6, 7).  
We are heirs of God and joint heirs with Christ (Rom. 8:17; Gal. 4:7).  
We are chastened or disciplined (Heb. 12:5, 8).  
We have liberty (Rom. 8:21).  
We shall be glorified (Rom. 8:18, 29; Heb. 2:10).  
We shall be like Him (1 John 3:1, 2).  
"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

—J. H. Todd.

## THE THREE MUSTS OF JOHN 3

1. Ye *must* be born again (v. 7).
  2. So *must* the Son of man be lifted up (v. 14).
  3. He *must* increase, but I *must* decrease (v. 30).
- A.M.

## JESUS AND ZACCHAEUS

### Luke 19:1-10

- I. Behold, a man** (v. 2):  
1. Curious and resourceful (vv. 3, 4).  
2. Called and receptive (vv. 5, 6).  
3. Converted and repentant (vv. 8, 9).
  - II. Behold, The Man** (v. 10):  
1. He came to a sin-cursed city and world (v. 1).  
2. He sought one of the lost (v. 5).  
3. He saved one of the lost (vv. 8, 9).
  - III. Between a man and The Man:**  
1. The "press," made up of nominal followers of the Christ (v. 3).  
2. Men's littleness—with Zacchaeus it was smallness of stature.  
3. The grace of God provides opportunity to overlook the press and to overcome our littleness.
- R. Clyde Smith.

## A STUDY IN "THREES"

- I. Three Rivers:**  
1. Euphrates, Ur, home of Abraham—*Call*.  
2. Jordan—Baptism—separation from world and unto God.  
3. River of Life (Ezek. 47; Rev. 22).
  - II. Three Countries (Heb. 11:14-16):**  
1. Egypt.  
2. Canaan.  
3. The "better country, that is an heavenly."
  - III. Three Mountains**  
1. Sinai (Exod. 19:16-24).  
(1) Law—revealing God's holiness, man's sin and weakness.  
2. Zion—Calvary.  
(1) Love—What was done there (Rom. 5:8; Gal. 3:13; 1 Pet. 3:18).  
3. Olives—Mount of triumph and judgment (Acts 1:9-12; Zech. 14:4).  
Calvary and Olivet are near together.
  - IV. Three Gardens:**  
1. Eden: Joyful at first, then sorrow and defeat.  
2. Gethsemane (Suffering, but God's will done and magnified).  
3. Garden of triumph and glory (John 19:41).  
Sorrow and death, but God triumphed over them.
  - V. Three Cities:**  
1. Babel—Babylon.  
(1) Man's achievement—sin, failure (Gen. and Rev.).  
2. Jerusalem.  
(1) Christ's sacrifice, holiness, triumph.  
3. New Jerusalem (Rev. 21).  
(1) Man triumphant with Christ.
- Frances A. Roberts.

## PHILIPPIANS IN OUTLINE

Paul in prison, praising God and shouting, "Rejoice."

"Rejoice" occurs a dozen times in this short letter. More times than this word occurs in any other book in the New Testament.

How could he do it? What is the secret? It is found in the key verse (Phil. 1: 21): "For to me to live is Christ, and to die is gain."

## Outline

Chapter 1. Christ is the believer's existence, enabling him to rejoice in suffering (1:21.)

Chapter 2. Christ is the believer's example, enabling him to rejoice in service (2:5).

Chapter 3. Christ is the believer's expectation, enabling him to rejoice in hope (3:20.)

Chapter 4. Christ is the believer's experience, enabling him to rejoice in the Lord (4:13.)—*Wesleyan Methodist*

## THE GRACIOUS FATHER

### Luke 15:20-24

There are twelve phases of love in the Father's graciousness:

1. *Love's Eyes*—"He saw him."  
Love sees far and fixes its eyes with loving intent.
  2. *Love's Heart*—"Had compassion."  
Love loves us when we are unlovely and unloving.
  3. *Love's Activity*—"Ran."  
God is in a hurry to bless us.  
Necessity causes urgency.
  4. *Love's Embrace*—"Fell on his neck."  
Love is not content in forgiving, it wants to fold us.
  5. *Love's Kiss*—"Kissed him much" (R. V., marg.).  
Regard and reconciliation are in those kisses.
  6. *Love's Robe*—"Best robe."  
Heaven's adornment is found in Christ's atonement.
  7. *Love's Ring*—"Ring."  
Sonship's recognition and honor are in that circle of gold.
  8. *Love's Shoes*.  
The cut feet are covered with the beautiful shoes of peace.
  9. *Love's Feast*—"No lean calf will do, but the fattened one."  
God ever gives His best.
  10. *Love's Appreciation*—"The 'lost' is 'found,'" and the Father appreciates it more than the prodigal.
  11. *Love's Joy*—"Began to be merry."  
We do not read they left off.
  12. *Love's Remonstrance*.  
Note how the father chides the elder brother (v. 31, 32).
- F. E. Marsh, in *The Life of Faith*.

## The Readers of This Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly



## "UNFORGOTTEN"

I cannot tell why there should come to me  
A thought of you, friend, miles or  
years away,  
In swift insistence on the memory—  
Unless, for you it needs be that I *pray*.

You go your way, I mine. We no more  
meet  
To talk of plans or longings, day by  
day;  
Of pain or pleasure, triumph or defeat,  
Or special reasons why 'tis time to  
*pray*.

We are too busy even to spare thought,  
Sometimes, alas, of those dear friends  
away;  
Then God in love recalls them, and we  
ought  
To heed the memory as a call to *pray*.

Perhaps just then that one has fiercer  
fight;  
A more appalling weakness; a decay  
Of courage; darkness; losing hold of right;  
And so, in case he needs my prayer,  
I *pray*.

Friend, do the same for me! If I intrude  
In thought upon you, on some crowded  
day,  
Give me a moment's prayer, an interlude;  
Be very sure I need it, therefore *pray*.

And as you bear my name before the  
throne,  
Perhaps in prayer for you I'll meet  
you there!  
Oh, let us not neglect this holy gift!  
What blessings God hath wrought  
through *faithful prayer*!

—Selected.

## HOW TO KILL A PRAYER MEETING

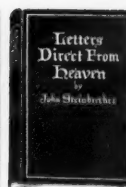
1. Forget all about it until the hour arrives.
2. Come ten minutes late and sit near the door.
3. Work so hard during the day that you are so tired when night comes you cannot keep awake.
4. Do not take part in the singing. But if you should make a mistake and sing, be sure and drag. Slow, painfully slow, singing is very appropriate to a dead prayer meeting.
5. When the meeting has begun wait for others to speak and pray. Spend your time in planning your next day's work.
6. When you take part, occupy about twenty minutes. Do this especially when the leader asks for sentence prayers and testimonies.
7. Be sure and bewail the low spiritual condition of the church.
8. When the meeting closes go out as from a funeral. You can speak with your brethren or the stranger at some other time or place.
9. If you mention the meeting during the week, tell how dull it was.
10. If the above rules do not produce the desired effect, try staying away entirely. A sure way to kill the church is to kill the prayer meeting.—Selected.

August, 1925

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The Contrast Outline Method  
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## "MY RECEIPT"

By Evangelist H. D. Kennedy, Elk Rapids, Mich.

A woman came to me at the close of a meeting and wanted to talk about her soul. "Why," I said, "your pastor told me you were the best Christian in his church, and the most useful woman in this community."

"Well," she replied, "he may think so, but I am not satisfied. I have had the best of Christian training in my father's home, in church and Sunday-school, have prayed every day and naturally wanted to serve others."

"Cornelius did all that," I said, "yet was not a Christian. That is not being a child, it is only being a servant of God, and servants do not become heirs. If a foreigner comes to this country, obeys its laws, and lives the most useful life of any man in the state, can he vote on election day?"

"Not unless he has become a citizen," she replied.

"Well, Christ said, 'Except a man be born again, he cannot enter into the kingdom of God.' Your life and usefulness may pass very well as a citizen of earth, but unless you are born again, it will not pass you as a citizen of heaven. Are you born again?"

"I do not know," she replied.

"Are you saved?"

"I thought I was, but I am not sure."

"Are you married?"

"I am."

Then I asked, "Why didn't you say, 'I thought I was, but I am not sure?' When you were married were you there when it occurred?"

"Why, of course!" was her reply.

"When you, a sinner, became a child of God, a citizen of heaven, were you present when it took place?"

She said, "I do not know. I do not feel saved."

"Do you feel married?"

"No, I know I am married."

I said, "Suppose you had heard of the man you call your husband, or had read a book he wrote, but had not met him, would you be married?"

"No," she replied.

I continued, "You may know of the Christ of history and have read the four Gospels, yet not know Him. It is not what you know about Him or what you have done for Him that saves. It is what He did for you on the cross when He said, 'It is finished.' You did not ask Christ to die for you; He died because He loved you and did not want you to perish. He died that you might be redeemed. He redeemed you, whether you accept Him or not. If you accept Him, you are saved. The foreigner becomes a citizen by complying with the conditions asked and you, a sinner, become a child of God, by accepting Christ as God's gift to you. Do you accept Him?"

"I do," she replied, "but I do not feel any different."

"Suppose you owed a debt and I paid it," I asked, "which would you rather have, a feeling it was paid or the receipt?"

"The receipt," she said.

"Well, then," I replied, "here is your receipt, 'as many as received him, to them gave he power to become the children of God, even to them that believe.' On the cross Christ settled all that was against you. What He did satisfied God. If you receive God's gift you go free. When is a gift yours?"

"When it is offered," she replied.

"No," I said, "it is not yours until you take it and you do not pay for gifts. Will you accept now, from God, Jesus as your Saviour?"

"I do, but I do not feel saved."

"Notice," I said, "in this verse—your receipt—it says, even to them that believe, not to them that feel. When you believe you become a child of God. A child just born is as much its mother's child as when it is grown up. Is this verse God's word?"

"It certainly is," she replied.

"Could God cause you to perish?"

"Not if I believe and do as He has asked. I see it! I see it! I do believe and I am a child of God as much as any Christian. I am saved, not because I feel anything but because God's Word says so. That is my receipt. Thank God! Now I know that Jesus is my personal Saviour."

## EVOLUTION

### As Understood by Some People

The seal must be very unhappy when free,

For it can not be healthy nor nice

To have to swim round in a nasty cold sea

With nothing to sit on but ice!

So, of course, he prefers to reside in a cage,

To dive in a tank, and do stunts on a stage.

The dog, though a noble, intelligent beast

Is privately troubled and sore—

His legs, he considers, need halving at least—

He hates to run round upon four;

He is vastly obliged to the gentleman who Compels him to dance, like a human on two.

The elephant's life in his jungle retreat

Is lacking in manners and grace—

He never sits down at a table to eat

With a napkin tucked under his face.

Oh, think how the sensitive beast must admire

The polish his music hall comrades acquire!

How happy we are to have always on hand

The trainer who guides and refines

The beasts an incompetent Providence planned

On wholly inadequate lines;

Who leads nature's misfits in lightest of thralls,

To the heights of ambition, a life in the halls!

—Manchester Guardian.

Humanity loves to be loved for itself, and under the ragged shirts and soiled dresses of poor outcast men and women there is a heart that wants love just as much as you want love, and a good deal more, because they haven't had it and you have.—S. H. Hadley.

Moody Bible Institute Monthly

## Truth Illuminated

By Shafts from Various Quarters

### PRAYER CONNECTIONS

If I am to talk to my friend on the telephone, after I have rung him up, I must wait for an answer. It is not a bit of use to ring up and then put the instrument down. I must wait until I hear the "Hello!" or "Are you there?" from the other end. Now, it is exactly like that with prayer—we must give God time to reply. It is not a bit of use to offer up a prayer and then ring off. That is a mistake people often make in prayer. —J. D. Jones.

\* \* \*

### SUPPOSE THIS WERE YOUR LAST DAY

A woman once asked Mr. Wesley, "Supposing that you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this evening at Gloucester and again at five tomorrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory." Nothing could be more beautiful than Wesley's simple faith and noble consecration, but we wonder whether he would have had the grace and courage to carry out that program? *If you had but one day left how would you spend it?—Watchman-Examiner.*

\* \* \*

### A WOMAN, A GARDEN AND A LITTLE BOY

A woman planted a garden, but she worried about it. She watched it and watered it, and the seeds grew, but she worried about it. From early to late she worked, uprooting the weeds, but she worried about it.

And when the harvest came, although the seeds of her garden yielded fruit in abundance, still she worried about it.

You see she planted her garden to win premiums at the grange fair, and that is why she worried about it.

This woman had one little boy, but she didn't worry about him. She clothed him and fed him, and he grew, but she didn't worry about him. From early to late he played in the streets, but she didn't worry about him. And when harvest time came, although the seeds of lying, smoking and swearing planted in her boy's heart yielded fruit in abundance, still she didn't worry about him. You see there were no premiums offered at the grange fair for little boys and that is why she did not worry about him!—Selected.

August, 1925

## Evangelistic and Bible Conference Fields

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Evangelist F. E. Rueckert closed a meeting at Breeds, Ill. Many hardened sinners were saved. They are rejoicing in their new-found Saviour.

Harry D. and Mrs. Clarke have closed a Bible conference at Florence, S. C., with Dr. DeMent, president of the New Orleans Bible Institute. Many souls decided for Christ.

The Regan Evangelistic Party report 55 conversions and 8 consecrations for life service in their meeting at Brookport, Ill. This meeting was held in the Methodist church. Mr. and Mrs. L. Janes Kindig had charge of the music.

Dr. Floyd John Evans and wife are leading in a tabernacle meeting of six churches at Marion, Kan. An attendance of 3,500 marked the second Sunday of the campaign. There were scores of conversions. From there they went to a union meeting in Grevold, Mich.

R. N. and Mrs. Hinnant have just closed a meeting in New Berne, N. C. There were over 300 conversions. R. V. Self did the preaching for the meetings. Mr. and Mrs. Hinnant had charge of the music. The services were held under a large tent with a large choir and orchestra assisting in the meetings.

During July and August Harry Dixon Loes has been engaged by the Detroit Council of Churches to be associated with Evangelist W. S. Colegrove as directors of the summer open-air campaign of that city. Next season Mr. and Mrs. Loes will work with Evangelist Colegrove.

Evangelists H. G. Hamilton and L. A. Wequer, of Winona Lake, Ind., have just concluded a union evangelistic campaign of all the churches at North Adams, Mich. Sectional prayer meetings were held each morning in different parts of the town.

From there Mr. Hamilton went to Schuylkill Haven, Pa., where he conducted a tent campaign with Rev. Charles Beittel. Mr. Wequer will be associated with Evangelist H. James at Columbus, Ohio.

Rev. and Mrs. Paul Hutchens write: "We have closed a tent campaign at Sibley, Ia. This meeting was held under the auspices of a group of Christian business men from the nearby town of George, Ia., and the Baptist church of Sibley co-operated. From there we went to Hastings, Mich., to work with the First Baptist Church."

The American-Canadian Conference of Undenominational Churches will meet in Epworth Park Assembly, Lincoln, Neb., August 12-16. All independent fundamental churches are asked to send representatives. For further information, address the corresponding secretary, Rev. G. Winter, Wapello, Ia., or the official organ, *The Pioneer of a New Era*, 531 Doreen St., Winnipeg, Man.

H. Parker Dunlop and wife closed the season at Atkinson, Neb., where, the last Sabbath night, twenty persons were converted and seventeen the following night when Mrs. Dunlop told her story of the "Red Rose." They have been invited to address the Cedar Lake Bible Conference on "Evangelizing in Guatemala" and to sing gospel songs in Spanish. After this they go to the Winona Bible Conference.

John Moses Baker conducted a home camp meeting in a large tent, in Baltimore, Md., July 12-26. The meeting was under the auspices of the Caroline Street M. E. Church. A large choir assisted in all the meetings. Great blessings were received and souls were born into the kingdom.

This is the third year that Mr. Baker has conducted the home camp meeting in Baltimore.

Edward P. and Mrs. White closed two successful meetings in Maplewood and River View Gardens, St. Louis, Mo. The first meeting resulted in 50 conversions, the calling of an assistant pastor and a building of a larger church. The second meeting brought together a broken church. There were a goodly number of conversions. During August the Whites will be at Winona Lake, Ind.

The annual conference of the Church of the Brethren was held June 1-10 at Winona Lake, Ind. It was estimated that about 40,000 people attended the sessions. It was a meeting where God was honored and Christ was glorified.

Great questions of the day were discussed by noted speakers, among them were Prof. C. C. Ellis, of Juniata College; Sherwood Eddy; Dr. D. W. Kurtz, of McPherson College; Dr. Hugh Magill, general secretary of Religious Education,



Chicago, and Dr. Otho Winger, the Moderator. Missionaries from India and China gave wonderful demonstrations showing the actual conditions on the mission fields.

The sixty-first annual convention of the Indiana Council of Religious Education was held at Winona Lake, Ind., June 16-18. The convention closed with a pageant, "Messiah's Path," directed by Miss Estella Chase of Plymouth, Ind. The next convention will be held at Richmond, Ind.

In the report of the committee on resolutions was the following: "Whereas it is the worthy purpose of the Sunday-school leadership of North America, to erect a permanent memorial to Marion Lawrence, possibly in the form of a model Sunday-school house, the Indiana Council of Religious Education, now assembled at Winona Lake, respectfully asks the International Council to locate said memorial at Winona Lake, Ind."

Dr. W. A. Knapp, evangelist and Bible teacher, closed a four weeks union evangelistic meeting at Medicine Lodge, Kan., June 14. Four churches united in the special effort to win the unsaved of this town. While the weather was very favorable there were many other obstacles to overcome, the greatest of all the indifference upon the part of church people. This great obstacle was removed by the prayers of Christian people and greater interest was shown the last two weeks of the meeting. The results were 112 conversions and 40 reconsecrations. The evangelist was assisted by the Vinaroffs, gospel musicians. Rev. H. H. Rayburn, pastor of the Presbyterian church of Medicine Lodge, former student of the Institute, gave great assistance during the meeting.

#### EXTENSION DEPARTMENT NOTES

Rev. George E. Guille will teach the Bible at the Cedar Lake, Ind., and Montrose, Pa., summer Bible conferences, and then go to Hendersonville, N. C., for similar service.

Miss Elinor Stafford Millar is enjoying her summer vacation.

Rev. Elmer M. Moser conducted a two weeks evangelistic campaign in the First Presbyterian Church of Holland, Minn., the latter part of June.

Dr. Henry Ostrom supplied the pulpit of the Cedar Avenue Baptist Church of Cleveland, O., for several Sundays. From July 19 to 26, he will be one of the teachers of the Bible conference at Tipi-Wakan, Minn., and following that will teach at the Cedar Lake, Ind., and Ocean City, N. J., summer Bible conferences.

During July, Mr. C. E. Putnam taught the Bible at Manchester, Ky., and from August 1-9 he will be on the program of the Central Pennsylvania Bible Conference near Altoona, Pa.

Early in July Rev. J. A. Sutherland participated in the Bible conference at Gull Lake, Mich., and later will teach the

Bible and conduct meetings for boys and girls at the conferences at Cedar Lake, Ind., and Hendersonville, N. C.

Following an evangelistic and Bible teaching engagement at Biggsville, Ill., Dr. William P. White was on the teaching staff of the Special Summer Course at the Institute. July 11-19, he will teach the Bible at the Eagles Mere, Pa., Bible conference, and immediately after will take his place on the program of the Montrose, Pa., Ministerial Institute.

#### THE DES MOINES CONFERENCE

The first of the 1925 summer Bible conferences sponsored by the Institute was conducted by its Extension Department at the Iowa State Fair Grounds, adjacent to Des Moines, June 14-21, the local Bible association and the State Fundamentals Association co-operating. Free lodging for those who cared for it was provided by the Chamber of Commerce.

The attendance was good from the start and increased until at the closing session the auditorium in the Women's and Children's Building, which seats 560 people, was filled and the overflow crowded the spacious porches which surround the building; many went away because they could not get within hearing of Dr. James M. Gray, who spoke on "Why a Christian Cannot Be An Evolutionist." This climactic message, together with the addresses of Dr. William P. White, at the Co-operative Club, and Dr. Henry Ostrom, at the Kiwanis Club, both of whom by special request spoke on the Tennessee trial, left a lasting impression upon the city of Des Moines. It was a noticeable fact, commented upon by many after these men were heard, that the daily papers refrained from treating this subject with levity.

There was a gradual rise in spiritual fervor under the teaching of Dr. Ostrom, Dr. White and Mr. Sutherland, reaching its high point for Dr. Ostrom Friday evening when he spoke on "The Jew and His Mission," and for Dr. White in his address on "The Throne of the House of David." Mr. Sutherland, who is a specialist in work among boys and girls, had an unusual opportunity in that the Daily Vacation Bible Schools of the city co-operated with him. Meetings were held every afternoon on one of the large verandas, the average attendance being 250, and many boys and girls decided for Christ.

The spiritual messages in song were contributors of blessing through the ministry of Mr. and Mrs. Bittikofer, and the reunion of Moody students, under the leadership of Mr. Sutherland, was an enjoyable event. The spirit of prayer grew until three extra sessions a day were required to give it expression. No wonder that the local committee, recognizing the hand of God in its development, expressed a desire for a return conference.

#### FOREIGN SPEAKERS TO BE HEARD AT WINONA LAKE BIBLE CONFERENCE

The Rev. Dr. Samuel William Hughes is one of the striking personalities of

Great Britain who will speak at the Winona Bible Conference, Winona Lake, Ind., August 18, 19.

Dr. Hughes, after a remarkably successful pastorate of over ten years in Birmingham, succeeded Dr. John Clifford at Westbourne Park, London, in 1915. Already he had acquired considerable reputation as a forceful and arresting platform speaker, and since his settlement in London his influence has continually widened. Dr. Hughes is also an enthusiastic advocate of international friendship, and one of the elected representatives of his denomination on the British Council of the World Alliance for Promoting International Friendship, through the churches. He has already visited this country and wherever he has been heard his welcome is assured.

Dr. J. Rhys Davies another great speaker of the Hunslet Baptist Church of Leeds, England, will be at Winona, August 16, 17. He is well known in Keswick circles.

Dr. Henry Howard of Australia, one of the most widely known and popular ministers of all Great Britain, will be at the conference, August 20, 21.

The dates of the Winona Assembly and Bible Conference this season are August 14-23.

#### COLORADO SPRINGS CONFERENCE

Institute summer conferences still open to attendance are those to be held at Hendersonville, N. C., July 26-August 9; Ocean City, N. J., August 5-16; and Colorado Springs, Colo., August 16-30.

At Colorado Springs, the sessions will be held in the main hall of the beautiful Municipal Auditorium, which seats over 3000. Speaking from its rostrum will be such notables as Dr. James M. Gray and Dr. John McNeill, the famous Scotch preacher. The former will give addresses in defense of the faith, and the latter will deal with great inspirational themes. Other teachers from the Extension Staff will complete the program, Dr. William P. White on "Thinking Through the Bible"; Rev. George E. Guille on "The Person and Work of Christ"; Rev. J. A. Sutherland in an exposition of Matthew, and Dr. Henry Ostrom on such subjects as "The Bible and Our Times," "The Jew, His Origin and Destiny," "The Law of Prayer," and "Names and Titles Applied to Our Lord."

Prof. Talmage J. Bittikofer, of the Institute music faculty, assisted by his wife at the piano, will have charge of the conference music. Simultaneous conferences have been arranged for Denver, Canon City and Manitou.

On account of the crowded condition of the hotels in and about Colorado

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Springs at this season of the year, those who expect to attend will please write immediately to Rev. C. K. Powell, 111 Cheyenne Blvd., Colorado Springs, Colo., stating the kind of accommodations desired. Information as to details of program should be addressed to the Extension Department, Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

#### FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson Party—July-August. The Holy Land; September, London and Copenhagen; October, Storm Lake, Ia.; November, Kansas; December, Oklahoma.

Harry D. Clarke—July 13-31, Port Perry, Ont.; August, New York Tent Evangel. H. Parker Dunlop—September 13-30, Chillicothe, Mo.; October 4-18, El Reno, Okla.; October 20-31, Terre Haute, Ind.

Will Hogg—Evangelistic Party—August, Fulton, Ky.; September, Electra, Tex.; October, Weatherford, Tex.; November, Roswell, N. Mex.

E. C. Hunt—July-August, Holy Land; September, Range Line Church; October, Sweet Springs, Mo.; November, Saline, Mo.

The Prestons—July 23-Aug. 2, Epworth Camp, Ill.; Aug. 6-16, Lena Camp, Ill.

P. Shaffer Rowland—July 16-27, Adrian, Ga. John R. Snyder—Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; September, Oneonta, Ala.; October, Martinsburg, Pa.

Gipsy Smith, Jr.—September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Harry Vom Bruch—July-August, Holy Land.

Edward P. White—September, Minersville, Pa.; October, Osceola, Ind.; November, Goshen, Ind.; December, Elkhart, Ind.; January, Warsaw, Ind.; February, Bourbon, Ind.

#### FORTHCOMING CONFERENCES AND IMPORTANT DATES

Camp Pinnacle Conferences Voorheesville, N. Y.:

Business Women's, July 27-Aug. 3.

Young Women's Bible, Aug. 8-17.

Missionary, Aug. 20-27.

Cedar Falls, Ia., Bible Conference, Aug. 2-9.

Gull Lake (Mich.) Bible Conference, July 5-Aug. 16, 1925.

Lake Orion Bible Conference, Orion, Mich., July 26-Aug. 2.

Linwood Park (Vermillion, O.), Bible Institute, July 31-Aug. 9.

Bible Conference, July 31-Aug. 9.

Moody Bible Institute Summer Conference for 1925:

Cedar Lake, Ind., July 19-Aug. 2.

Hendersonville, N. C., July 26-Aug. 9.

Ocean City, N. J., Aug. 5-16.

Colorado Springs, Colo., Aug. 16-30.

Mount Hermon (Calif.) Summer Conferences for 1925:

Christian Endeavor Summer Conference, Aug. 4.

Northfield (Mass.) Summer Conferences for 1925:

General Conference of Christian Workers, Aug. 1-17.

Massachusetts Christian Endeavor Institute, Aug. 17-24.

Oakland Park (3 miles from Hamilton, Ont.) Bible Conference and Evangelistic Campaign, Aug. 2-16.

Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.

Stony Brook, (N. Y.):

Missionary Conference, Interdenominational Foreign Mission Association, July 25-Aug. 3.

Ministers Conference, Aug. 5-19.

Prophetic Conference, Aug. 11-22.

Bible Conference, Aug. 23-31.

Victorious Life Testimony:

Knowlton, Quebec, July 27-Aug. 8.

Linwood Park, Vermillion, O., Aug. 10-16.

Keswick, N. J., Aug. 22-29.

Winona Lake (Ind.) Conferences for 1925:

Bethany Girls' Camp, All Season.

Chicago Boys' Club, All Season.

Chautauqua Program, June 28-Aug. 13.

Summer Normal School, July 13-Aug. 22.

Bible School of Theology, July 17-Aug. 13.

Bible Conference, Aug. 14-23.

Interdenominational Evangelistic Association Aug. 14-23.

Brethren Church National Conference, Aug. 24-30.

Eel River Christian Church Conference, Aug. 24-30.

Sacred Music Week, Aug. 24-30.

United Brethren Conference, Sept. 1-6.

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# JOCKO-HOMO HEAVENBOUND



There was recently unveiled in a New York church which calls itself "modern," an image of a youth coming forth from a gorilla. They call it "The Chrysalis" and since these worshippers profess faith in some sort of heaven, the artist has added what is presumed to be the next stage of evolution and BEHOLD THE FOLLY OF IT ALL!

A humorist who was reared in an infidel home and taught Darwinism in his youth, has written a good natured satire on evolution that bristles with facts that any farmer's boy may verify and questions that the teacher of evolution will not answer.

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Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

**Christian Work as a Vocation**, by Rev. Henry H. Tweedy, Rev. Harlan P. Beach, and Judson J. McKim.

This book gives the right place to Christian service. It places it on a vocational standing. It is practical and valuable.

8x5 inches. The Macmillan Company, New York. \$1. A. H. L.

**Gates and Keys to Bible Books**, by Leonidas Robinson.

A very suggestive book leading the reader briefly and concisely into the four-fold study of each book of the Bible, giving the key to the book, the Christ of the book, the progress of the book and the lessons of the book. The author reveals a deep spiritual knowledge of the Word of God and has discovered the art of making the reader see as he sees.

380 pages. 8¼x5½ inches. Fleming H. Revell Company, Chicago and New York. \$3.

S. B.

**A Parson's Adventures**, by G. W. McPherson, author of *The Modern Mind and the Virgin Birth*, *The Crisis in Church and College*, etc.

The "parson" is the author of the book and the same who has made *Old Tent Evangel*, New York, so well-known over the country. The book was first conceived as a work of fiction though resting on a substratum of fact, and it was an afterthought, as the author says, that led him to "translate it into the first person and tell the truth." If here or there the translation has been made without a clearly dividing line between fiction and fact, the book is none the less readable on that account. It is exceedingly interesting throughout, from the description of the scenery and the people of Cape Breton Island where the author was born, to the exposure and denunciation of the methods of Modernism with which the book concludes. What the author says about Modernism greatly needs to be said, and the chapter containing it would make a useful pamphlet for the widest distribution.

However, the book taken as a whole, is a young man's book. The author emigrated to the United States to seek his fortune, and some of the experiences he had in the Colorado Rockies read like Bret Harte or Mark Twain, while interspersed with them are some of the wisest observations on Christian life and conduct. Public and semi-public libraries like those in the Y. M. C. A. and colleges would find the book a very popular one indeed. We are placing copies of it in the library of the Moody Bible Institute.

298 pages, 7¼x5½ inches. Yonkers Book Company, Yonkers, N. Y. \$2.50. J. M. G.

**Fields of Glory**, by Rev. Russell H. Conwell, D.D.

This is a collection of ten of Dr. Conwell's late sermons. They are living messages out of the heart and experience of this great preacher.

158 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. P. B. F.

**Helps Upward**, by M. E. Trotter.

This is a little book containing thoughts for thirty-one days, mornings and evenings, the aim of which is to direct the thoughts in the right way so as to control the life. Since the ideal, or thought controls the man, the proper way to get a right life is to stimulate right thoughts.

144 pages. 5½x3½ inches. Marshall Bros., London and New York. 2/6. P. B. F.

**The Heavens**, by J. H. Fabre.

Perhaps the fact that this well-known scientist is not a specialist in astronomy has better fitted him to prepare such an excellent expression of this profound subject for the popular mind. Building his teaching entirely on common every day observation he leads his pupils by easy stages to the greatest heights of this fascinating study. The writer has also availed himself of all the recently discovered information in astronomy for the completion of his comprehensive work. This is a book that will be especially appreciated by those who are deeply interested in the wonders of the heavens but lack the advanced training to enable them to comprehend the technical language of the average astronomer.

336 pages. 8½x5½ inches. J. B. Lippincott Company, New York. \$6.

C. H. B.

**The Department of the Sunday School**, by Flake and Blankenship.

This is the third book prepared by the Sunday-school Board of the Southern Baptist Convention for a course in Sunday-school administration. As the prime emphasis today is upon the department rather than the grade in the Sunday-school, a book of this kind is of prime importance. The first division is devoted to the departmental Sunday-school in general, with special consideration of the duties of the officers and the building and the equipment of the Sunday-school. The second division is devoted to the organization and administration of the Cradle Roll, Beginners, Primary, Junior, Intermediate, Young People and Adult Department. Questions for study and review are included to make this book useful as a text for an officers' training school.

273 pages. 7¼x5 inches. Southern Baptist Convention, Nashville, Tenn. 60 cents. C. H. B.

**A Boy in Serbia**, by E. C. Davies.

A very pretty story of the life of a boy among the better farmer class in Serbia, interestingly told for other boys. It treats of school days, playtime, fast days, holy days, folk tales, a quaint wedding and other features of Serbian life.

164 pages. 7 ¾ x 5 ¼ inches. Illustrated. Thomas Y. Crowell Company, New York. \$1.35.

R. H. G.

**The Radiant Morn**, by A. T. Schofield, M. D., M. R. C. S.

An argument characterized by a fine balance between the physical and spiritual for the continuance through life of the bright simplicity of the child-like spirit. It is mellow with the wisdom of the Harley Street physician and gives sanest counsel.

117 pages. 7¼x5 inches. Inglis and Pickering, London and Glasgow, 2/ net. J. R. R.

**Sunday School Officers and Their Work**, by Arthur Flake.

This is the second text-book provided for a course in Sunday-school administration by the Southern Baptist Convention. It deals primarily with the duties of the pastor, superintendent, secretary, treasurer, librarian and choicest. While we would think it more advantageous in our larger schools to secure a director of religious education to supervise the work of education and leave the superintendent free for the work of administration, the program suggested in this book can be helpfully followed by such schools as are not able to secure the services of a specialist.

156 pages. 7x4¼ inches. Southern Baptist Convention, Nashville, Tenn. 60 cents. C. H. B.

**The Dogma of Evolution**, by Louis T. More.

This is a series of lectures delivered at Princeton University, January, 1925, by Louis T. More, professor of physics in the University of Cincinnati on the following topics: Evolution as Science and Faith, The Greek Attitude Toward Science, The Mediaeval Attitude Toward Science, Palaeontology and Geology, the Positive Evidence for Evolution, Lamarck, Darwin, Life as Mechanism, Evolution and Society, Evolution and Religion.

These lectures stand out as a constructive effort to trace the history and development of the evolutionary hypothesis from its inception to the present time. We may not always be able to follow or agree with the author, but he has done a valuable piece of work. This book has many surprises for those who have assumed that evolution has been established as a scientific fact. It should be placed in the hands of students in general.

387 pages. 9 x 6 inches. Princeton University Press, Princeton, N. J. \$3.50. P. B. F.

Moody Bible Institute Monthly



**In Pulpit and Parish**, by Nathaniel J. Burton, D. D.

This is a reprint of the Yale lectures on preaching given by Dr. Burton in 1883 and 1884 with eight additional lectures.

376 pages. 8x5½ inches. The Macmillan Company, New York. \$1.75. P. B. F.

**The Historical Development of Christianity**, by Oscar L. Joseph, Litt. D.

This book is remarkable for its summaries and condensations. For a general view of the subject it possesses many excellencies. It deals in a masterful way with the outstanding features of church history. Under each chapter the subheads make the discussion easy to follow. The defect of the book is that it lacks that cohesive and logical treatment of the subject which comes from a knowledge of the supervising and guiding hand of God.

189 pages. 6½x4¼ inches. Charles Scribner Sons, New York. \$1.50. G. S.

**Who Shall Command Thy Heart?** by Thomas Hall Shastid, M. D., LL. B., Sc. D., etc.

A strange book! A highly endowed product of the American melting pot—a banker, and by avocation a preacher—with power to greatly influence others spiritually, shuns the call of God and succumbs to a satanic lust for power which excavates his character and sweeps away his wealth until, chastened by the twin scourge of illness and bankruptcy, he softens, and finally yields, and in the end casts the die for a missionary career. It is to be regretted that the author, who interlards religion with industrial ruthlessness and political chicanery, did not soften the asperity of his language here and there, and thus dull the edge of words that shock and burn.

367 pages. 7¼x5½ inches. George Wahr, Ann Arbor, Mich. \$2. J. R. R.

**Building a Standard Sunday School**, by Arthur Flake.

This is the first book provided for a course in Sunday-school administration by the Southern Baptist Convention. This denomination has been one of the first to recognize that the success of the Sunday-school is dependent upon the work of administration fully as much as that of education, and that training classes are as essential for officers as for teachers. In this book the author has taken up the ten points of the Baptist Sunday-school standard of excellence and suggested the means by which they may be successfully attained. With the exception of one or two chapters, which have to do strictly with denominational matters, this book will prove an excellent text-book for the officers in any Sunday-school.

158 pages. 7¼x4¾ inches. Southern Baptist Convention, Nashville, Tenn. 60 cents. C. H. B.

August, 1925

**The Furnace**, by Dan Poling.

A story in which the leading characters are men who have returned from the war and who have become involved in the great industrial conflict. It shows the bitterness of the struggle which threatens the life of our democracy. The portrayal is one of vivid realism.

311 pages. 7½x5 inches. George H. Doran Company, New York. \$2.

G. S.

**The Two of Us in Africa**, by Dicie M. Rittenhouse.

Stories of adventures in Africa of two little girls, one being the daughter of an American missionary, the other the daughter of an African chief but adopted into the missionary's family. The stories, eleven in all, are quaintly told by the two, turn about, in such a way as to hold the attention of boys and girls and impart a good deal of knowledge about the customs and superstitions of the Dark Continent and about missionary work among its people.

219 pages. 8x5¾ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. R. H. G.

**Judson of Burma; Hannington of Africa; Bishop Bompas of the Frozen North**, by Nigel B. M. Grahame, B. A.; **Pennell of the Indian Frontier**, and **John Williams of the South Seas**, by N. J. Davidson, B. A.; **Livingstone of Africa**, by C. T. Bedford.

The above six books comprise a series entitled "Doran's Missionary Lives for Children." The thrilling story of the lives of these great missionaries is retold in brief space and impressive manner for boys and girls. The high spots of adventure with wild animals and wilder men are prominently featured, together with other incidents designed to fire the imagination and leave lasting impressions.

Decorated board binding in colors. Illustrations. Each 60 pages. 7¼x5½ inches. George H. Doran Company, New York. 65 cents each. R. H. G.

**Practical Pedagogy in the Sunday School**, by C. H. McKinney, Ph. D.

Dr. McKinney has written several excellent books for Sunday-school teachers and offices, and in this work he has gathered together some of the most important pedagogical principles, such as adaptation, apperception, correlation and concentration. It is a book that will prove helpful to every Sunday-school teacher, especially those who have not had the benefit of a teachers' training. As is so well stated in the introduction, "One does not dishonor the Holy Spirit in becoming acquainted with the laws which govern the working of the human mind and adapting his teachings thereto." God may not need our learning, but it is equally true that He does not need our ignorance.

128 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. 60 cents. C. H. B.

**Christianity and the Race Problem** by J. H. Oldham, M. A.

Written by one who, because of his position and experience as secretary of the International Missionary Council and editor of the *International Review of Missions*, is peculiarly qualified to discuss the theme of race relationship, this book is unquestionably one of the strongest and best on this all-important and persistent question. The discussion covers broadly all aspects of the subject, but the particular point to which the author addresses himself is the contribution which the Christian church should make to the solution of this vexed world problem. This book by Mr. Oldham of England stands alongside of *Race and Race Relations*, by Dr. Speer of America, the two constituting the most able and helpful contributions to the subject from the Christian viewpoint.

280 pages. 7½x5¼ inches. George H. Doran Company, New York. \$2.25. R. H. G.

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A strong argument for man as a special creation. The book successfully meets the issue between the scientist and religion and renews faith in the Bible as the word of God. \$1.75

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This is a rare volume of sermons for the preacher's library. The variety of themes and personalities furnish stimulating examples of the thought and commanding style of representative pulpits of Scotland.

237 pages. 7½x5 inches. George H. Doran Company, New York. \$2, net. P. B. F.

**Creative Prayer**, by E. Herman.

Of the many books upon the subject of prayer this one possesses more than usual merit. The meaning and value of prayer as a creative process are elucidated, showing that it changes both the man who prays and the world in which he lives. All of the chapters are suggestively inviting to the one who is interested, such as *The Ministry of Silence*, *From Self to God*, *The Path to Power*, *The Priesthood of Prayer*.

240 pages. 7½x5 inches. George H. Doran Company, New York. \$2.

G. S.

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BY PROF. L. T. TOWNSEND.

Prof. Townsend was one of the great scholars of his time and made a study of the subject from every standpoint. His arguments are convincing and unanswerable. The Price is \$1.00.

### The Menace of Darwinism

BY WM. JENNINGS BRYAN.

This is Mr. Bryan's great address on this subject and we believe it has done more to stem the tide than most any other one thing. It is neatly printed and bound, and the price is 15c a copy, \$1.50 a dozen, or \$10.00 per hundred, postpaid.

Pentecostal Pub. Co.  
Louisville Ky.

**Twelve Lectures to Young Men**, by Henry Ward Beecher.

This is a series of lectures on various and most important subjects by this gifted preacher more than four score years ago. Throughout the years they have not lost their interest because the same evils beset the young men of this generation that beset those of his generation.

303 pages. 8x5½ inches. George H. Doran Company, New York. \$1.50, net. P. B. F.

**Preachographs**, by M. S. Rice.

A volume of sermons in true modern form—short, snappy and suggestive. The busy man and woman of today will find spiritual help and refreshment in this collection of themes, so original in treatment and expression. They are made both vivid and lucid by the art of this preacher, who has discovered the secret of "getting a hearing." This is not a book of spiritual experiments, but "tried and proven" specifics to strengthen souls.

212 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. S.

**Barbrooke Grubb Pathfinder**, by Norman J. Davidson, B. A.

In the honored roll of pioneer missionaries among the savage Indians of South America the name of W. Barbrooke Grubb stands next to that of Captain Allen Gardiner, whose tragic death by starvation stirred the Christian heart of England to new consecration to the task for which he laid down his life. The story of the adventures, hardships and dangers of this brave successor to Gardiner in the great region known as the Grand Chaco is here told for boys and girls. It is an unusually thrilling and impressive story, although the style of its telling does not impress us as particularly well suited to those for whom it is told. Sixteen full pages of illustrations.

217 pages. 7¼ x 5 inches. George H. Doran Company, New York. \$2. R. H. G.

**The Missionary Message of the Bible**, by Edmund F. Cook.

Dr. Cook, who now holds a secretarial position in the M. E. Church, South, was at one time Director of the Missionary Course in the Moody Bible Institute.

In the present text-book, which has grown out of his ripe experience as a teacher of this subject, he roots the missionary enterprise firmly in the heart and will of God, and traces the development of the missionary idea through the entire Scriptures of the Old and New Testaments. While the dispensational views of the reviewer differ at some points from those of the author, yet the book is heartily commended for the much valuable instruction it provides for the student of missions, as well as the helpful material it contains for the pastor in his preparation of missionary sermons.

138 pages. 7½ x 5 inches. Cokesbury Press, Nashville, Tenn. R. H. G.

**The Quest of the Hidden Ivory**, by Josephine Hope Westervelt.

The author of *The Lure of the Leopard Skin* writes a story of thrilling adventure, the scenes of which are laid in the big game region of equatorial Africa. Missionary work is not directly in view, and yet references to it are woven into the narrative in a way well calculated to appeal to the imagination and challenge the spirit of youthful readers.

226 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75. R. H. G.

**How to Heal One's Self and Others**, by E. L. House.

The title of this book would at first glance create suspicion, but the reading of it reveals a very sound and virile faith in the Word of God and the power of God both to save and to heal. It is free from the exaggerations of the so-called faith healers and shows that a true understanding and proper use of our privileges as Christians would have made it impossible for these exaggerated cults to have gained such ground within the Christian church and outside.

213 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

S. B.

**Mountain Peaks in the Life of our Lord**, by Rev. William Bancroft Hill, D. D., Litt. D.

Impressed with the fact that most of the great events in the life of Christ took place on some hillside or mountain top, the author has in separate chapters given us a reverent study of His preparation, temptation, transfiguration, triumphal entry, agony, cross and ascension. Other chapters are *The Mount of the Temple*, *The Mount of the Twelve*, *The Mount of the Sermon*, and *The Mount of the Miracle*. The conservative point of view is maintained throughout and the treatment is devotional rather than critical.

189 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. R. R.

**To Be Near Unto God**, by Rev. Abraham Kuyper, D. D., LL. D.

This book contains a series of 110 meditations by this great theologian and practical man of affairs. It is in a real sense the best book of devotions that has yet come to our attention. Because Dr. Kuyper was a great scholar, a preacher and a statesman, he has given us a view of the life in fellowship with God which is marvelously well balanced. It presents the mystical without the sentimental, and shows the possibility of a walk in nearness to God while dealing with the practical affairs of the church and of national and international life. Whatever other book of devotions one may have this one should by all means be added.

679 pages. 8x5½ inches. The Macmillan Company, New York. \$3. P. B. F.

Moody Bible Institute Monthly

**How to Study the Bible**, by Rev. I. M. Haldeman, D. D.

The pastor of the First Baptist Church of New York City in this volume reminds us of Dr. Arthur T. Pierson's *Knowing the Scriptures*, in that he gives his readers the rich results of a long life of discriminating and comprehensive Bible study. The vital principles of interpretation here laid down will prove invaluable to the student. Interest in this book is attested by the present edition, which is the ninth, and to which is added the author's dispensational chart in colors.

580 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.

J. R. R.

**Century Readings in the Old Testament**, by John W. Cunliffe and Henry M. Battenhouse.

In form and subject, it is a fine book. It contains a brief and masterly outline of biblical and post-exilic history with its political background, but considering the lack of the real evidence we think the reference to the various documents and redactors and teachers is entirely superfluous, however, the printing of selections from all parts of the Bible in the form of an ordinary library book, unhampered by artificial divisions into chapters and verses may do some real good.

384 pages. 8x5½ inches. The Century Company, New York and London. \$2.

S. B.

**Prayer and Missions**, by Helen Barrett Montgomery.

This mission study text-book specially prepared for the ensuing year is most timely and welcome. It first restates helpfully the place of prayer and the teachings on prayer throughout the Word, and then tells something of the marvelous story of the victories of prayer on the mission field. Such a book cannot fail to stir the souls and quicken the faith of all who study it, and if the number of such be very large, the resultant blessing upon the entire missionary enterprise will be correspondingly great.

224 pages. 7½x5 inches. Illustrations. Central Committee on the United Study of Foreign Missions, West Medford, Mass. Paper, 50 cents; cloth, 75 cents.

R. H. G.

**The Fisherman of Galilee**, by Harmon A. Baldwin.

A reading for the quiet hour. The author is unfolding the depths of the character of Peter, the fisherman, whom the Lord made a fisher of men. We learn to love him and by loving him we enter into a deeper fellowship with his one great and all pursuing love for Jesus the Master and Friend who died for him. We are dwelling in the sanctuary as we read. Our heart grows warmer for this single but big-hearted lover of Jesus. There is no sensationalism in its pages but a quiet dignified atmosphere, worthy of the theme with a strong

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under-current of deep, consuming love for Him who could so bless Peter and who is so ready to bless us.

160 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

S. B.

**How to Teach the Sunday School Lesson**, by H. A. Carmack.

The author who is a master of the principles of psychology and pedagogy has likened the mind of the child to a fortress that can be taken neither by stealth nor storm, and in his interesting and simple manner he has disclosed the way by which this citadel may be gained. Much of our teaching is at random, but the one who studies this book will not only be able to plan the campaign but advance to "take the imagination, capture the emotions, and lay successful siege to the reason." Every Sunday-school teacher can read these words with profit.

162 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. 60 cents.

C. H. B.

**The Supernatural Jesus**, by George W. M. Daniel.

This is a very readable book. Though the author is continually keeping the attacks of Modernism in view, yet he does not enter into any polemics but answers those objections by a powerful setting forth of the positive side of the Christian faith. The Jesus of the gospel is a central figure and as the facts are presented in the gospel and marshalled before the reader, He stands out unique and God-like as very God and very man. He is shown to be verily the bread of life compared to the chaff of the modern rationalism and we leave this book with a new sense of gratitude and devotion to our heavenly Master.

206 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.75.

S. B.

**A Scientific Man and the Bible—A Personal Testimony**, by Howard A. Kelly, M. D., LL.D., Emeritus Professor of Gynecological Surgery in the Johns Hopkins University, Baltimore, Md.

While there is justification for the regret that the theological controversies of the day are causing division in some of the great historical denominations, there is compensation in the thought that the subjects of controversy are not those that have divided denominations, but subjects that have been debated as between evangelical Christians and professed opponents of Christianity. They are the fundamental doctrines of the Christian faith that make or break Christianity. If the six doctrines that the author of this book discusses cannot be maintained Christianity has no foundation.

The editor of the *Sunday School Times* requested the author to give a chapter out of his own experience in connection with the great doctrines that have been held by the historical church. This request was motivated by the knowledge that the author was a most distinguished

scholar and scientist. To give a list of the connections that he has had with great universities in America and Europe would be a weariness to the flesh. To well-informed people the name of Dr. Howard A. Kelly is sufficient as far as scholarship is concerned.

After giving his own experience in arriving at the truth, Dr. Kelly takes up the authority and integrity of the Holy Scriptures, the deity of Jesus Christ, the virgin birth, the blood atonement, the bodily resurrection and the second coming of the Lord. There is not a prosaic or uninteresting word in the volume. A master mind here gives us a master book.

158 pages. 8x5½ inches. Sunday School Times Company, 1031 Walnut St., Philadelphia. \$1.25.

J. H. R.

**Altars of Earth**, by Hubert L. Simpson, M. A.

An interesting book, but no rhetorician's art can conceal this modernistic interpretation of the early chapters of the Bible. Indeed no attempt at concealment is made. Modernism is simply defended. Beauty of thought and grace of style serve only to make unreal the historical facts. The first state of man was one of barbarism; his life in the garden that of the untutored savage who

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254 pages. 7¼x5 inches. George H. Doran Company, New York. \$2.  
G. S.

### The Sunday School in the Modern World, by D. P. Thomson.

The author of *Winning the Children for Christ* in collaboration with James Kelly, general secretary of the Scottish National Sunday School Union, and Carey Bonner, general secretary of the National Sunday School Union, have brought together some valuable contributions by the leaders of religious education in the United Kingdom. A perusal of the chapters by these specialists not only impresses one with the great changes that have taken place in the development of the Sunday-school in recent years, but also of the large possibilities of enlarging its usefulness and increasing its efficiency.

254 pages. 7¼x5 inches. George H. Doran Co., New York, \$2.  
C. H. B.

### The Reformed Principle of Authority: The Scripture Principle of the Reformation Set Forth in the Light of Our Times, by Rev. Gerrit Hendrick Hospers.

So many cogent and vital books are now coming from the press that one's heart cannot help palpitating with joy. This is one of them. We rejoice in it. There is no camouflage or ambiguity in this book. From the start the author makes his position clear, and is unashamed and unafraid. That is the kind of an author that wins us. Anything but disguise and insinuation in these crucial times. When Mr. Hospers uses the expression "The Reformed Principle," he does not mean to set the Reformed principle over against the Lutheran principle; he means the Protestant principle, or the principle of the Reformation. So far as regards the Holy Scriptures as the final authority in matters of faith and practice, the Lutheran Church stands on the same platform as do the Reformed branches of the Protestant Church. As a Lutheran, we are happy to see a brother of the Reformed Church setting forth so stalwart a view of the Bible, and proving with irrefragable argument that it is the historical position of the Reformed Church, and the only principle that is based on the foundation and standards of that branch of Christendom.

Mr. Hospers is not a pacifist in theology. Of course, he does not believe in fighting for the sake of fighting, but, when the truth is endangered and assailed

as it is today by Modernism, he for one will not climb up on the fence rail, and let others fight the battles of truth. With him the doctrines of the Bible and the Bible itself are worth defending and upholding. He is one of those men who are able to distinguish between fundamental doctrines and mere adiaaphora. He also correctly designates the real cause of the present controversy in the church. On page 10 in the Introduction he says: "The reason of the present controversy is not that the orthodox have picked a quarrel with the modernists, spoiling for a fight. On the contrary, it is Modernism which has invaded the domain of the orthodox." Yes, and we may add, they are eating the bread of the orthodox church even while they are sapping its foundations.

Our author proceeds with his discussion along vital lines. He deals with the paramount questions of the day. In the first chapter he gives us a glimpse of church history, to show how Modernism arose in the church; then follows chapters on Modernism itself (which he calls "a *fata morgana* in the Christian world"), the principle of authority, the divine origin of the Holy Scriptures, a concrete example of modernist theology (Canon Barnes), the criticism of the Scriptures, the doctrine of inspiration, creeds and standards, the standards not medieval, the definition of Christianity, the ministry of the Word, and the program of the Reformed churches. Here is certainly a rich and suggestive table of contents. You will certainly feel that you want to read a book that brings the present situation to the fore and treats it in so analytical a way and with so much grasp and intelligence. Mr. Hospers' method, while it is argumentative, is not harsh. He treats his opponents with all the consideration they deserve.

245 pages. 7½ x 5½ inches. The Reformed Press, Grand Rapids, Mich. \$1.60, postpaid.  
L. W. G.

## BOOKS RECEIVED

George H. Doran Company, New York.

"The Ten Greatest Christian Doctrines," by Rev. J. C. Masee, D.D. Cloth, 188 pages, \$1.50, net.  
"Today's Supreme Challenge to America," by Rev. James Franklin Love, D.D. Cloth, 101 pages, \$1.25.  
"The Spiritual Pilgrimage of Jesus. The Bruce Lectures, 1917," by James Alex. Robertson, D.D. Cloth, 288 pages, \$2.  
"Looking Towards the Heights," by Rev. O. C. S. Wallace, M.A., D.D., LL.D. Cloth, 174 pages, \$1.60, net.  
"Imperialism and Nationalism" by Kirby Page. Paper, 92 pages, 15 cents, net; cloth, \$1.  
"The Faith of St. Paul," by Rev. D. M. Ross, D.D. Cloth, 237 pages, \$2.  
"As at the First," by Rev. John A. Hutton, D.D. Cloth, 171 pages, \$1.25.  
"The Gallilean," by Nathaniel Micklem, M.A. Cloth, 157 pages, \$1.75.  
"Teaching the Youth of the Church," by Cynthia Pearl Maus. Cloth, 211 pages, \$1.75, net.  
"Sermons by Leaders of the Scottish Pulpit," edited by D. P. Thomson, M.A. Cloth, 249 pages, \$2.50.  
The Book Stall, New York.  
"Does It Make Any Difference or. The Question of the Virgin Birth," by Rev. I. M. Haldeman, D.D. Tract, 5 cents.  
"What Russellism, or Millennial Dawnism, Teaches," by Rev. I. M. Haldeman, D.D. Tract.  
"The Second Coming of Christ," by Evangelist Harry O. Anderson. Paper, 14 pages, 10 cents.  
"Should a Christian Dance?" by Evangelist Harry O. Anderson. Paper, 11 pages, 10 cents.  
"The Tragedies of Neglect," by Evangelist Harry O. Anderson. Paper, 14 pages, 10 cents.

"Blue Monday and the Bluebirds, and Other Sermons," by Evangelist Harry O. Anderson. Paper, 23 pages, 15 cents.

"The Psalm of the Pilgrim," by Rev. Ford C. Ottman, D.D. Paper, 47 pages, 20 cents.

"The Dragon and the Lamb," by Leon Tucker. Paper, 69 pages, 75 cents; cloth, \$1.25.

"Our Lord's Deity and Humanity," by S. E. Dutton. Paper, 23 pages.

"How to Interest the Young in Bible Truths," by Charles B. Donle. Paper, 113 pages, 50 cents.

"God's Remedy for Human Failure," by Christabel Pankhurst, LL.B. Paper, 14 pages, 12 cents.

The Wonderful Word Publishing Company, New York.

"A Scientist's Viewpoint of the Virgin Birth," by Harry Rimmer. Paper 39 pages, 25 cents.

Fleming H. Revell Company, Chicago and New York.

"Sowing Seed in Assam," by Ella Marie Holmes. Cloth, 195 pages, \$1.50.

"The Great Themes of Jesus," by William Thomson Hanzsche, M. A. Cloth, 159 pages, \$1.25.

"The Life Story of Alice Culler Cobb," by Mary Culler White. Cloth, 240 pages, \$1.50.

"An Educational Ambassador to the Near East," by Hester Donaldson Jenkins, Ph. D. Cloth, 314 pages, \$2.50.

"Marion Lawrance," by his son Harold G. Lawrance. Cloth, 479 pages, \$4.

"An Adventure in Evangelism," by Daniel A. Poling. Cloth, 191 pages, \$1.50.

"The Eternal Hunger," by Edward A. Steiner. Cloth, 150 pages, \$1.25.

"The Master as Paymaster," by George Esras Bevans. Cloth, 160 pages, \$1.25.

"The Currency of the Invisible," by Rev. Silas Evans, D.D., LL.D. Cloth, 96 pages, \$1.

Bible Institute Colportage Association, Chicago.

"Where Are the Dead?" by H. C. Marshall. Paper, 31 pages, 10 cents.

"Archaeology's Solution of Old Testament Puzzles," by Rev. John Urquhart. Paper, 53 pages, 35 cents.

"The Accompanists Manual," by George S. Schuler. Paper, 25 pages, 50 cents.

Sunday School Times Company, Philadelphia.

"A Scientific Man and the Bible," by Howard A. Kelly, M.D., LL.D. Cloth, 158 pages, \$1.25.

"Dragon's End," by Josephine Hope Westervelt. Cloth, 184 pages, \$1.25.

"Dr. Harry Emerson Fosdick's Book: 'The Modern Use of the Bible—A Review,'" by Rev. I. M. Haldeman, D.D. Cloth, 116 pages, \$1.

Charles Scribner's Sons, New York.

"The Curriculum of Religious Education," by William Clayton Bower. Cloth, 283 pages, \$2.25.

"A Way to Peace, Health and Power," by Bertha Conde. Cloth 233 pages, \$1.50.

"The Historical Development of Christianity," by Oscar L. Joseph, Litt. D. Cloth, 189 pages, \$1.50.

The Moody Bible Institute, Chicago.

"Why Contend for the Faith, Exposition of Jude 1-4," by Rev. James M. Gray, D.D. Paper, 12 pages, 7 cents per dozen; \$5.50 per hundred.

"Why a Christian Cannot be an Evolutionist," by Rev. James M. Gray, D. D. Paper, 13 pages, 7 cents; 75 cents per dozen; \$5.50 per hundred.

Cokesbury Press, Nashville, Tenn.

"Cavaliers of Truth," by T. H. Lipscomb, B. D. Paper, 42 pages, 30 cents.

Pentecostal Publishing Company, Louisville, Ky.

"Dr. Fosdick Answered," by Rev. G.W. Ridout, D.D. Paper, 21 pages.

United Lutheran Publication House, Philadelphia.

"The Story of the Church," by Charles M. Jacobs. Cloth, 418 pages, \$2.

Lutheran Bible Institute, St. Paul, Minn.

"The Gospel by Matthew and Luke—Outline Studies," by Samuel M. Miller. Paper, 47 pages, 25 cents; \$2.40 per dozen.

Foreign Missions Conference, 25 Madison Ave., New York.

"The Foreign Missions Convention at Washington, 1925," edited by Fennell P. Turner and Frank Knight Sanders. Cloth, 466 pages, \$2.50.

Don Carlos James, 2229 Dearing Court, Louisville, Ky.

"Where Christ Has Not Gone," by Don Carlos James. Paper, 32 pages, 25 cents.

Richard J. James, 1012 Ivy Lane, E. C. 4, London.

"Words with Life," scenes and essays compiled by M. Maud Pearl Reaben. Cloth, 64 pages, 1/6, net.

"Jesus, My Eternal Friend," by George B. Reaben. Cloth, 192 pages.

Marshall Brothers, Ltd., London and Edinburgh.

"The Glory-Christian," by An Unknown Christian. Stiff paper, 133 pages, 2/6.

"The Transfiguration," by J. H. Thompson, B.Sc., F. R. Met. S. Cloth, 72 pages, 2/6.

Morgan and Scott, Ltd., London.

"The Divine Purpose of Salvation," by David Cumming. Cloth, 148 pages, 2/6, net.

Pickering and Inglis, Glasgow.

"The Hebrews Epistle," by Sir Robert Anderson, K.C.B., LL.D. Cloth, 184 pages, 4/-.

Charles J. Thynne and Jarvis, Ltd., London.

"The Millennial City and Temple," by C. M. Mackay, Esq., and Rev. F. W. Pitt, and "Will Babylon Be Rebuilt?" by Rev. F. E. Marsh, D.D., and E. A. Rawlence, Esq. Stiff paper, 80 pages, 1/6.

Charles H. Usher, 156 Freshfield Road, Brighton, England.

"Satan a Defeated Foe," by Charles H. Usher. Cloth, 128 pages (free).

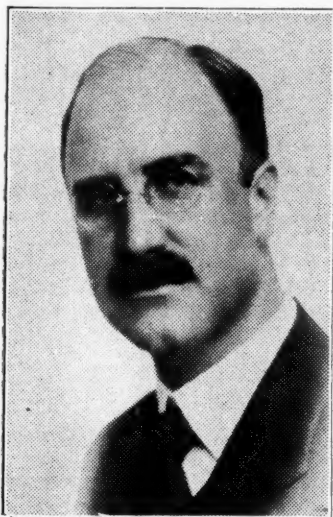
Moody Bible Institute Monthly

# Moody Bible Institute of Chicago

Mrs. Newton Wray

## MR. GOSNELL RESIGNS

The trustees of the Institute have reluctantly accepted the resignation of Lew Wade Gosnell as Dean of the Day



L. W. Gosnell

School to take effect at the close of the school year, August, 1925. The step had been in contemplation for some time, but it had been hoped that circumstances would change, making it unnecessary, but such was not the case.

Mr. Gosnell has felt the executive duties of his office too exacting, not permitting him the time which he desired for study. His health has been impaired and a rest and change were almost imperative. Meanwhile domestic burdens had fallen upon him, including the illness of his dear wife. She was removed to Baltimore last May to be under the care of the physicians and surgeons of Johns Hopkins Hospital, and subsequently he and his family followed her, the Institute granting him a furlough. It is hoped that he may later take up a new relationship with the Institute either in the Educational or the Extension Department, where his gifts as a teacher may be exercised without the restraint of office work.

As this announcement goes to the publishing office of the MONTHLY, it is a great satisfaction to be able to report that Mrs. Gosnell has successfully passed through a serious surgical operation, and there is every prospect of her entire recovery.—James M. Gray.

## COURTESIES

A letter of appreciation has come to Dr. Gray from the Service Office of the Jane A. Delano Post of the American Legion in recognition of his courtesy in permitting the sale of poppies in the Institute on the recent Poppy Day.

August, 1925

The Swedish Evangelical Free Church Assembly meeting at Beresford, S. Dak., in June communicated with the Moody Bible Institute as follows: "We wish to express our heartfelt appreciation to the Moody Bible Institute of Chicago, for the fraternal co-operation and Christian fellowship enjoyed during the past year. We feel indebted to God for the great blessings and privileges which have been afforded by our affiliation with your institution. We covet your co-operation and prayers in our mutual work for God and His kingdom, and pray that God may continue to abundantly bless the Moody Bible Institute."

## STUDENTS OF OTHER DAYS

Edna A. Black, '10, is home demonstration agent in the agricultural extension service of the University of Chicago.

Signe Lundell, '23, was recently graduated from the University of Washington.

E. R. and Mrs. McLaughlin (Noreen Sheahan, '22), have had a successful year in evangelistic work.

Herbert H. Janetzki was recently ordained in the Baptist church at Eldred, Ill. Rev. J. R. Schaffer preached the ordination sermon.

Homer Stanley Morgan, '14, pastor of Immanuel Baptist Church, Cambridge, Mass., writes that last year was a very fruitful one in his ministry when many found the Lord as their Saviour. This is Mr. Morgan's seventh year as pastor.

John J. Hayes, '24, is educational director in the First Presbyterian Church, Jacksonville, Fla.

Albert G. Johnson, '15, is pastor of the Temple Baptist Church, Detroit, Mich., where the recent annual report shows successful activities; the prayer meeting has outgrown its quarters and the large number of converts continually uniting

Kan. A new church has just been completed and dedicated.

W. L., '18, and Mrs. Wolslagel, have returned to the evangelistic field as song leader and pianist.

Ralph E. Stewart, '19, is pastor of the First Church, Attica, N. Y. The members of the congregation recently presented Mr. and Mrs. Stewart (Margaret Eavey, '20), with an Oakland coach and raised his salary two hundred dollars, to help pay the running expenses of the car.

Chauncey, N. Tucker, '24, was song leader at a recent evangelistic meeting at Highland, Ark.

Gertrude Hemingway, '18, has charge of the Gershom day nursery, Detroit, Mich.

Harry E. Bjork, '24, recently conducted evangelistic meetings at the Swedish Free church, Orland, Calif. There were one hundred professed conversions.

J. C. McKeehan, '11, is employed by the Missouri Pacific Railroad Company with headquarters at Kansas City, Mo., and does personal Christian work among the railroad men as he has opportunity.

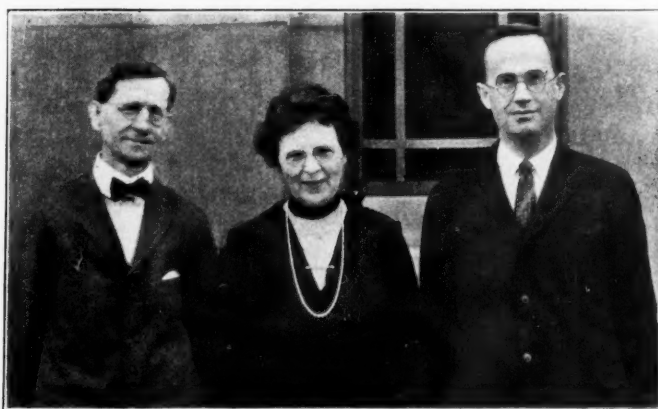
Minnie E. McSpadden, '24, is under appointment to Victoria, B. C., for missionary work among orientals.

## THE INSTITUTE PARTY ENTOUR

Three members of the Institute staff who are pictured below departed from New York, July 4, on the Cunard liner *Tuscania* for a tour of the Holy Land. Mr. Birnbaum, Director of the Jewish Missions Course, organized a party of sixteen. The *Tuscania* will stop at Mediterranean ports, and will take the party to various points in their journey. The return is scheduled for early September.

## DR. GLOVER HONORED

It is with more than usual pleasure that we announce the appointment to membership in the Mission Council for North America of the Rev. Robert H. Glover, M.D. Dr. Glover was formerly a



Rev. John C. Page, Mrs. Mary Russell and Rev. Solomon Birnbaum

with the church makes expansion in the near future a necessity.

Arthur W. Johnston, '07, is pastor of the First Methodist Church, Grenola,

Missouri, was later the foreign mission secretary of the Christian and Missionary Alliance, and has been for the last few years Director of the Missionary

Course of the Moody Bible Institute of Chicago. He is a frequent and ever acceptable speaker on missionary platforms and is the author of that recently published and notable book, *The Progress of World-Wide Missions*. Best of all, from our point of view, he is one who pre-eminently loves and serves God and is a deeply sympathetic and devoted friend of the mission. Being a resident in Chicago, Dr. Glover will be a chief adviser to our representative there, the Rev. Isaac Page, and we expect in consequence new developments in that city and its surrounding districts. We commend our brother, as also his wife and children, to the friendship and prayers of our friends in the [Lord.—China's Millions.

#### A CORRESPONDENT STUDENT REMEMBERS SEEING AND HEARING MR. LINCOLN

Mrs. Martha L. Goings, of Red Key, Ind., now beyond ninety years of age, and who has been enrolled in the Bible Doctrine, Synthetic and Scofield Correspondence Courses of the Institute, recently visited Monmouth, Ill., where she lived for many years in her earlier life and where she was a member of the First United Presbyterian Church. She afterwards took a degree from the Chicago Homeopathic Medical School and practiced medicine in Ohio and Indiana for many years.

In referring to Mr. Lincoln she distinctly remembers his first visit to Monmouth when he was a candidate for Congress, running against Stephen A. Douglas. When about to speak he removed his long duster, and handing it to a gentleman, said, "You hold my garments while I stone Stephen."

**WE WILL be** pleased to send sample copies of the *Moody Bible Institute Monthly* to the friends of our readers upon request.

Will you send us a list of names of your friends who might become interested?

#### A SCOFIELD STUDENT IN CHINA

"My furlough is due summer of 1926, so I am hoping I can finish this course before I return. If I can do so I want to visit Chicago to see the University of Chicago again and to visit Moody Bible Institute. The latter has become as real an institution to me now as the former, although the former is my Alma Mater.

"This part of China is lovely now,—no war, no heat of summer, but pansies, sweet peas, roses, calla lilies, orioles, thrushes, canaries and mocking birds

are in evidence everywhere. Help us to pray this poor nation into accepting the source of all these blessings."

#### PALMER CHIROPRACTOR

Hours: 1 to 6, & 7 to 8 p. m. Residence calls. Spino-graph. X-Ray by appointment. Special rate to Institute Students.

**JOHN W. DUVALL, D. C.**

Phone—Diversey 6046  
1714 N. LaSalle St. Chicago.

## Now I'm Ready for 800 Men who can Earn \$100 a Month

I am going to show you how you can make from \$100 to \$1,000 a month in cash! You will be your own boss. You can go to work when you want to. You can quit when you want to. You can set your own hours. You will get your profits in cash every day. You can start without experience, training or capital. And you can earn from \$100 to \$1,000 a month in this easy, pleasant work.

### A Wonderful New Suit!

I have just brought out a wonderful new suit for men. It's a good suit—stylish fits fine—and wears like iron. It is made of a marvelous new special cloth that is unusually durable and long-wearing. It withstands treatment that would ruin an ordinary suit. And because these wonderful new suits are so stylish and wear-resisting, they are selling like wildfire. Hundreds of men in your territory will snatch at the chance to buy this most amazing suit.

### A Red Hot Money Maker

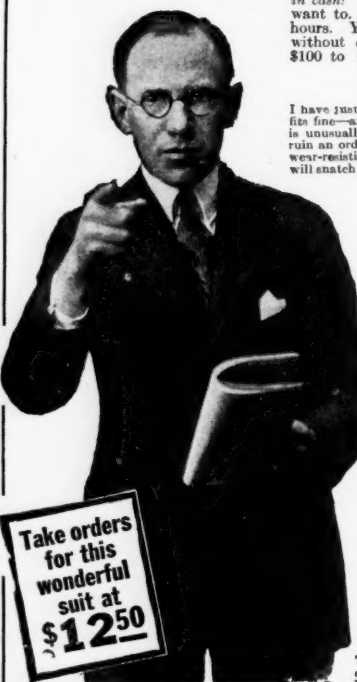
Does that sound too good to be true? Then read the record of P. L. Hamilton. In less than a month's time Mr. Hamilton sold \$813 worth of Comer suits. He takes 6, 8, 10 orders at a clip. B. Miller writes: "Suits sell very easily—in fact I find it easy to average one suit order every half hour." C. H. Mereness made \$18 profit in half day. Robert Rinalda cleared \$32 in one day and finds it easy to average \$4 an hour. Casey Hurlbut says customers come to his house. He makes as high as \$15 an hour. And you have the same opportunity to make big money right in your own town.

### Tremendous Demand

We are making this wonder suit in tremendous quantities—not one at a time—but by the thousands. All that modern machinery and efficient methods can do to produce big value at small cost is applied in making the new Comer suit. And finally, we are using the same modern efficiency in selling it—direct from factory to wearer through our local representatives.

The result is amazing. It brings this suit to the wearer at a price that is revolutionary—a price that everyone can afford to pay—a price that makes it the greatest clothing value in years.

## A Miracle Suit at the \$12.50 Amazing Price of



Take orders for this wonderful suit at \$12.50



**GIVEN** In addition to the big earnings I have a plan whereby you can get a Chevrolet coach to help you in developing this great business. Mail the coupon for full details.

#### IMPORTANT

The Comer Manufacturing Co. is one of the most successful businesses of its kind in the world, with 12 years of experience back of it. It owns and occupies a modern concrete steel building with 65,000 sq. ft. of floor space where it manufactures all of its merchandise. The business has been built on the policy of giving exceptional values to customers, and fair, square treatment to representatives.

Think. \$12.50 for a good suit of clothes. You can see immediately that every man is a prospect. A million suits a year is our objective. Every community in America is swarming with opportunities for sales. And now if you are interested in making money we want to show you how you can make it. We are appointing men in every locality to represent us—to take orders. That's all. We furnish all instructions. We deliver and collect. But we must have local representatives everywhere through whom our customers can send us their orders.

Experience is not necessary. We want men who are ambitious—industrious and honest. Men who can earn \$30 or \$40 a day without getting lazy—men who can make \$1,000 a month and still stay on the job. If you are the right type—you may be a bookkeeper, a clerk, a factory worker, a mechanic, a salesman, a farmer, a preacher, or a teacher that makes no difference—the opportunity is here and we offer it to you.

### A Few Hours Spare Time Will Convince You

If you feel you want to devote only spare time to the work, that is satisfactory to us. You can earn \$10 to \$20 a day in a few hours. You will find in a few days that it will pay you to give this work more time—for your earnings will depend entirely on how many men you see.

**WRITE TODAY** Territories rapidly. Orders are now coming in a flood. Men are making money faster and easier than they even hoped. So don't delay. Write today for complete descriptions, samples of cloth and full information. Do it now. Don't send any money. Capital is not required. Just fill out the coupon and mail it for all the facts.

C. E. COMER, Pres., Comer Mfg. Co.  
Dept. 73-R, Dayton, Ohio

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C. E. COMER, Pres., Comer Mfg. Co., Dept. 73-R, Dayton, Ohio.

Send details of your suit proposition. Tell me how to earn as much as \$1,000 a month. This does not obligate me in any way.

Name .....

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Moody Bible Institute Monthly



# The Gospel in Print

William Norton

## "THE MINISTER AND HIS BOOKS"

It is a father's privilege and duty to govern the reading of his child. A parent needs great tact and insight if he is to place in his child's hand the books that are precisely suitable for the age and advancement of his boy or girl.

\* \* \*

It is your heavenly Father's privilege and duty to govern your reading. He will do it. Only lack of faith on our part hinders Him. Every book he allows you to read will be unto a further understanding of His word and a more complete equipment for your ministry. There are no stereotyped number of books for a minister to study. There are, no doubt, many books that all do well to read, but as God has different plans for each life, so he will have different books for each to study. For instance, if God intends to make one a specialist in the defense of the authority and inspiration of the Scriptures, then the line of reading will be considerably different to that of the average pastor and evangelist. You would not expect the general reading of a Spurgeon to be along the same lines as that of a Paley, nor that of a Moody to be identical with that of a Professor Wilson.

Seeing this is so, there is only one safe thing to do—enter into a covenant with God concerning your reading. Believing that He is able to provide—in some way or other, just at the right time—the very book precisely suitable for you at the moment, trust Him to do it. Expect to be borne along by the Holy Spirit in your reading, and your expectation will not be disappointed.

\* \* \*

I plead with you to make your reading a constant matter of prayer. God is the only one who knows our future and He only can guide the reading in the present, which best fits us for that future. "Prepare me for that which Thou art preparing for me," should be your constant prayer.

\*Excerpts from the chapter, "The Minister and His Books," in *An Acceptable Minister of Christ*, by Percy G. Parker.

## A TRUE STORY

A woman who, with her niece, had been running a house of ill-fame, attended a gospel meeting and at the end of the service asked that the preacher visit her. He did so several days later, read the Scriptures to her, prayed with her, and left a tract, the reading of which resulted in her conversion. She mailed it to the niece who had married and gone to live elsewhere, and she, too, was saved through its perusal. She wrote a letter to her aunt telling how God had saved her, which was full of tender thankfulness to such a God, who loved them and saved them at the infinite cost of His blessed Son.

August, 1925

## A CHRISTIAN VACATIONIST'S OPPORTUNITY

Better than the current magazines, safer to recommend to the average "resorter," and more influential in potential possibilities in reaching the human heart for good is the now available evangelical literature in the form of short stories, anecdotes, practical addresses to young men, and missionary and biblical biography.

The enforced idleness of a vacation away from large cities and bookstores opens a wide door of opportunity for the sincere believer in Christ to take with him the gospel in print.

The first time I read an excellent book, it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.—Oliver Goldsmith.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from June 1 to 30, 1925, inclusive:

**Africa Book Fund:** To 2 points in Africa: 7 Colportage Library books, 3 tracts.

**Army and Navy Book Fund:** To 1 point in one state: 40 Evangel Booklets, 25 Pocket Treasuries.

**Hospital Book Fund:** To 16 points in eleven states, and 1 point in Canada: 641 Colportage Library books, 500 Emphasized Gospels, 496 Evangel Booklets, 357 Pocket Treasuries, 20 Testaments, 585 tracts.

**India Book Fund:** To 1 point in India: 15 Colportage Library books.

**Latin-America Book Fund:** To 18 points in ten foreign countries, and 3 points in three states: 307 "The Way to God" in Spanish, 297 "All of Grace" in Spanish, 25 "The Way to God" in Italian, 75 tracts, 12 Colportage Library books.

**Lumber Camp Book Fund:** To 2 points in two states: 37 Colportage Library books, 500 Emphasized Gospels.

**Miners' Book Fund:** To 1 point in one state: 24 Colportage Library books, 30 Evangel Booklets, 25 Pocket Treasuries.

**Mountain Book Fund:** To 11 points in five states: 357 Colportage Library books, 22 Emphasized Gospels, 413 Evangel Booklets, 300 Pocket Treasuries, 20 Testaments, 150 tracts.

**Pioneer Book Fund:** To 16 points in nine states, and 2 points in Canada: 615 Colportage Library books, 110 Emphasized Gospels, 599 Evangel Booklets, 390 Pocket Treasuries, 13 Testaments, 1,005 tracts.

**Prison Book Fund:** To 31 points in seventeen states: 736 Colportage Library books, 622 Emphasized Gospels, 719 Evangel Booklets, 649 Pocket Treasuries, 1 Bible, 450 tracts.

The total amount of literature sent out on the above Book Funds during June is as follows: To 81 points in thirty-three states, 3 points in Canada, and 21 points in twelve foreign countries: 3,073 Colportage Library books (including 604 in Spanish, and 25 in Italian), 1,754 Emphasized Gospels, 2,297 Evangel Booklets, 1,746 Pocket Treasuries, 53 Testaments, 1 Bible, 2,268 tracts.

## MR. MOODY'S BOOK FUND

Administered by The Bible Institute Colportage Association of Chicago.

Following contributions received from June 1 to 30, 1925, inclusive:

**Africa Book Fund:** 4 Contributions, \$10.00; **Alaska Book Fund:** 3 Contributions, \$9.00; **Army and Navy Book Fund:** 3 Contributions, \$9.00; **Fire Station Book Fund:** 3 Contributions, \$11.00; **Hospital Book Fund:** 447 Contributions, \$2,291.70; **India Book Fund:** 9 Contributions, \$28.90; **Latin-America Book Fund:** 16 Contributions, \$84.75; **Life-Saving Station Book Fund:** 2 Contributions, \$6.00; **Lodging House Book Fund:** 2 Contributions, \$6.00; **Lumber Camp Book Fund:** 11 Contributions, \$62.02; **Miners' Camp Book Fund:** 4 Contributions, \$12.00; **Mountain Book Fund:** 35 Contributions, \$221.50; **Pioneer Book Fund:** 20 Contributions, \$159.60; **Prison Book Fund:** 75 Contributions, \$585.80; **Railroad Men's Book Fund:** 2 Contributions, \$6.00; **Seamen's Book Fund:** 4 Contributions, \$32.00; **Free Tract Fund:** 3 Contributions, \$8.68.

## PRAYER FOR A REVIVAL

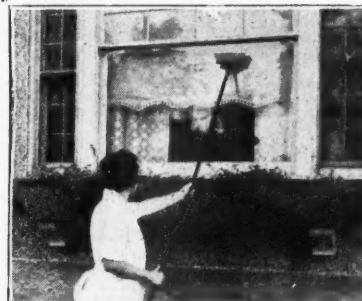
Serious-minded, consecrated Christian men and women everywhere are asking: Why not Prayer Conferences, Prayer Schools, Prayer Circles and Prayer Houses? to pray for a revival of Evangelical religion over all of America, and the world; and we answer: Why not? and to this end we want the name and address of every member of the body of our Lord Christ from everywhere in the whole world; who is asking the same things; and wants to help to bring them about. Read Heb. 13:16, 18, and then communicate with The Christian Laymen of Pitsa, Pa. Lock Box 114.



## SONG-O-PHONE—For Church and Home Entertainment

The regular Musical Instrument that everyone can play. No Practice—No Study—Just put a SONG-O-PHONE to your lips and play like a finished musician right away. Every member of the family SONG-O-PHONES. Used in Church Choirs—for Church Entertainment and home amusement. Anyone can organize a band with the SONG-O-PHONE instruments or you can play alone. Send right away for free catalogue and particulars about these wonderful inexpensive instruments. THE SONOPHONE CO. 550 Wythe Ave. Brooklyn, N. Y.

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